

TEKEL

Credentials and Teachings
OF
Swedenborg Examined

By DAVID TICE

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David Tice.

TEKEL

THE CREDENTIALS AND TEACHINGS OF EMANUEL SWEDENBORG EXAMINED

BY
REV. DAVID TICE



CINCINNATI, CHICAGO, KANSAS CITY
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TO THE READER.

1. WE think the reader may discover the cause why so many Churches have, of late, been declining instead of increasing, when it is understood the kind of work that is being done in pulpits and Churches through the deceptive influence of "Swedenborgianism."

2. But we know that there are *two pleas* urged by them against any just accusation that may be made against that system, namely: "MISREPRESENTATION," and "DO N'T UNDERSTAND SWEDENBORGIANISM."

3. For this very cause we have *not* undertaken to represent the system at all, but have so arranged the matter as to put the Founder and his followers "on the stand," and make them tell their *own story*. That is certainly fair for "Swedenborgians,"—they can not demur at that—to speak for themselves.

4. The facts are brought out by Swedenborg and his friends, that from the first, all through their history up to this day, there are signs and facts proving that "their craft has been flying false colors."

5. The succeeding chapters will reveal ocular proof that every claim that "Swedenborgianism" is of God

will "prove a delusion and a snare" to those who accept its claims. This scheme was not from above, but from beneath'

6. This delineation has neither been an easy nor a desirable task; but it has been undertaken under a sense of duty to God and humanity; and at our mature time of life, these are the only things we seek.

7. Occasionally it may appear we repeat some quotations, whole or in part, because of the different connections of complex questions making this a necessity.

Lastly, we wish to acknowledge the kindly suggestions received from the following brother ministers: Revs. Drs. C. M. Heard, Noah Lathrop, and A. R. Lambert.

DAVID TICE.

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SWEDENBORGIANISM

ÆGRI SOMNIA VANA

A SICK MAN'S DREAMS EXAMINED

CHAPTER I.

What is "Swedenborgianism?"

"The wise man's eyes are in his head; but the fool walketh in darkness."—ECCL. II, 14.

"Surely in vain the net is set in the sight of any bird."—PROV. I, 17.

"WHAT is Swedenborgianism?" This question can not be answered in this chapter. The book is written to throw light upon this subject, but does not pretend to exhaust the subject by any means. This chapter is a mere hint, or outline, of what may be expected to be found in the succeeding chapters; but every chapter will be found to be helpful in this investigation.

We are told that by ascending the famous "Lookout Mountains" in Tennessee, the eye, from that elevation, takes in an immense sweep of country. So it will be found, by the perusal of the twenty-one chapters found herein, that every chapter contributes to a better understanding of this most perplexing system.

A correct understanding of this subject can be obtained only by knowing some particulars of Swedenborg's life; and that life must be distinctly divided into "two departments." The first relates to his secular history, and the second to his semi-religious, extending to the close of his life.

We devote two separate chapters, one to each department, as already indicated. This is absolutely necessary, to prevent that "confusion" into which so many have fallen to their loss and possible ruin. Next we call for his "credentials," and make a discovery that will surprise

every reader beyond recovery. No such parallel can be found within the whole range of Christendom! Elsewhere we have made some comparison on some points with "Mormonism," well known among us for its shameless record of imposition within the lifetime of many in this Nation. But "Mormonism" is a much more "cunningly-devised" scheme, and by its nicer concealment of its frauds is far outstripping this system that has existed for twice its length of time. But why should such bold "frauds" and "deception" be allowed to be perpetuated?

It will be found that the first fifty-five years of Swedenborg's secular history was one of great honor and usefulness. Then came a change, in which the once great man became a mere driveling of what he once had been. This will be demonstrated in every chapter when we come to compare him with himself on doctrinal points or his "visions," both asleep and awake. Take, for instance, what he wrote about "spirits." First he tells much indeed about them, his familiarity with them for years, and then finally surprises us by telling, for some reason it has not been given him to know, what "form spirits are of." He challenges the reader's credulity when he soberly declares that he "witnessed the last judgment in 1757, and at that time all the former Churches that existed came to an end, and then was instituted his new Church—the New Jerusalem—which is the crown and successor of all the four Churches from the beginning of the world." But as we look about, we do not see his "New Jerusalem Church" very visible to the naked eye, but find the old Churches doing business at their old stands, and many new ones also.

Then, Swedenborg's remarkable claim of "unerring inspiration" is passing strange as the reader compares his early writings of a scientific character before that

change (which occurred in 1743) and his so-called "theology"—that is to say, "his uninspired writings" are far superior to his writings which are inspired.

The most astonishing production we ever read from any pen is his "Spiritual Diary." The reader will find two chapters devoted to quotations from this work; and the "dates" and "numbers" will remind the reader of following the track of "a whirlwind," where everything is *displaced*. The followers of this misguided guide are in the greatest perplexity in these days. This will appear in a future chapter over the non-appearance of the long-expected descent of the New Jerusalem Church. Some have given up the idea of its appearance in this world, and others still hold it must take place. One writer has said: "Both parties believe in Swedenborg; but when they come to the question, Where and how is the new Church to be builded? they immediately part company." If we turn directly to Swedenborg's theology, we shall find something that will challenge the reader's credulity.

CONCERNING GOD.

Swedenborg, in his theology, insists that "God is a man" who appeared to him at an inn in London in 1743, after concluding his dinner, and in a room where the floor was covered with snakes, frogs, and other horrible reptiles. Later he told a friend in Stockholm that "God always appeared before his eyes as a sun." Then, one morning, he heard a voice from heaven, saying, "God is a man, and his habitation is *in the sun*." Later he announced that "God appeared as a sun in heaven." This he changes to, "Not a sun in heaven, but high above the heavens." Next he announced, "Not above the head or zenith, but at a middle altitude, before the face of the

angels." But he is not pleased with that, and announces that "he appears distant in *two places*: before the right eye as a sun, and as a moon before the left eye." Later he announces, when the Lord "appears in heaven, he appears in angelic form, and clothed with the sun." And this seems not to suit him; for next he affirms that he appears "only by aspect in heaven," and, after other changes, tells us, "God is our neighbor."

CONCERNING THE TRINITY.

1. He sets forth the doctrine of the "Trinity" in Scripture language, so no evangelical minister would object; and he affirms "that there is a Trinity of persons: the Father, the Son, and the Holy Ghost."

2. He announces "that a Trinity of persons was unknown in the Apostolic Church, but was first broached in the Nicene Council."

3. He next informs us that the "Trinity was not before the world was created, but after, when God became incarnate."

4. He makes this comparison, viz.: "to a pudding made of chaff. Ezekiel the prophet was commanded to mix wheat, barley, beans, spelt, and lentiles, and make cakes, and bake the same with man's or cow's dung; and he thus represents the Church. It is similar with the Church that is built upon three Divine Persons from eternity."

CONCERNING REDEMPTION.

Swedenborg boldly *denies* the doctrine of redemption by our Lord Jesus Christ on the cross, or that he was from eternity righteous. These are his words: "It is believed that the Lord, as to his human, not only was, but also is, the Son of Mary; but in this the Christian world

is under a *delusion*. Such make their faith saving, when yet the truth is that the righteousness of the Lord is purely Divine, and can not be conjoined to any man, and thus can not produce salvation. . . . It is supposed in this day, the passion of the cross was the act of redemption. This was not the act of redemption, but the act of glorification of the human—the act by which the Lord made himself righteous.”

Next he declares *this* of redemption: “These three things are redemption. I can say with all certainty, since the Lord at this day is performing redemption, which he commenced in the year 1757, together with the last judgment which was performed, this redemption has continued from that time to this. The reason is because at this time is the second coming of the Lord, and a new Church is to be instituted, which can not be instituted unless there be first a subjugation of the hells and an establishment of order in the heavens.” He, however, tells us that the Lord redeemed “angels as well as men.”

CONCERNING HEAVEN.

Heaven is called the “Grand Man,” and it is in the form of a man. Evil spirits slip in, they live there as they do here, and marry in heaven. He attended one of their weddings. No reference to the Bible or of its teachings—this is his mode of dealing with Bible Christianity.

CONCERNING HELL.

Swedenborg makes wonderful discoveries concerning hell. He sees an eternal hell, from which none can be extracted, from which a blue flame resembling fire and brimstone issues. Later he discovers that there are three hells; and still later he makes the discovery of innumer-

able hells; and they are under every mountain and hill and rock and plain in the spiritual world. But they do not punish those that are there for any wrong done in this world, only for the wrong they do there; and they are assigned work, and they are told if they do their work they may rest, walk, and sleep, and go further along, have "a harlot," and call her his woman; but promiscuous adultery is not allowed in hell.

CONCERNING THE DEVIL.

First, Swedenborg describes the temptations of the devil and his fearful machinations, and were it not "for God Messiah's protection, none would fail of falling headlong into damnation."

Secondly, he sees several devils, and later sees hundreds of devils, and talks with them, describes their appearance, repeats what they said.

Thirdly, he next informs us that that is all a mistake; that there is no devil, there never was, as there never was anything to make a devil out of, as there never was a created angel to fall, and so become a devil.

CONCERNING ANGELS AND SPIRITS.

Swedenborg makes, from the first, frequent mention of angels and spirits; and claims that he was given special power to visit heaven and hell, and talk with such, and that he was favored to see them in their homes which they have in heaven, tells much about them and the different kinds of angels; and later informs us that the angels have told him that there is not a created angel in the universal heavens, and that all in heaven and hell are of the human race, consequently only spirits from earth. Next he tells much about spirits; and then, as we

have already mentioned, he says, "For some reason, it has not been given him to know what forms spirits are;" but he affirms, the "worst spirits in heaven are from the Christian world."

CONCERNING THE CLERGY.

Swedenborg labors to make the impression that he had his mission from God, and it appears that he himself was not in sympathy at any time after 1743 with either ministers or Churches. This is at once demonstrated by his own writings and admissions and those of his friends, that for many years he would not enter a church, "as the spirits gave him no rest." And the sharpest arrows that flew from his bow were not against any known or flagrant sin, but "hits" on the "clergy," as will be seen in a later chapter. He next declares, "Christians are worse than the heathen." In his "Heaven and Hell," No. 319, he says: "It is known that Gentiles live a moral life as well as Christians, and that many of them live better lives than Christians." "From this circumstance it is evident that Gentiles at the present day enter heaven more easily than Christians." (Ibid., No. 324.) "There are some Gentiles who, during their life in the world, knew, both from conversation and report, that Christians lived wicked lives, being addicted to adultery, hatred, quarreling, drunkenness, and the like, which they abhor, because such things are contrary to their religious principles." (Ibid., No. 325.)

"DELIGHTS" IN HEAVEN AND HELL.

Swedenborg, in his "Heaven and Hell," says: "The delights of every one's life are turned into corresponding delights after death, may be known from the science of correspondence." "They who have been sordidly avari-

cious dwell in huts, and love swinish filth and such inodorous exhalations as proceed from indigested substances in the stomach. . . . They who have taken delight in adulteries dwell in brothels, where all things are vile and filthy. These places they love, and shun chaste houses; as soon as they come near, they faint away. Nothing is more delightful to them than to break the bonds of matrimony." (Ibid., No. 488.)

BRIEF MENTIONS THAT HAVE NOT BEEN DWELT UPON.

One of the things that is inexplicable is the fact, according to Swedenborg and his friends, that the Lord appeared to him in 1743, and called him from a secular life to a high and holy office. But he was under State patronage (and good pay), and he remained quietly in office as assessor of mines, and nothing was heard of his call for another FOUR years. Then, in 1747, it appears on the surface, he resigned. After he had requested the State to continue a lifelong salary, and this was done, then he resigned. It is not difficult to read between the lines how this came about—viz.: it seems to us a moral certainty that, after 1743, when his fever so seriously affected his mind, he was continued during the succeeding four years, with the hope of full recovery. When that was not likely to become a fact, but he was considered unfitted for longer service to the State, he having been, for thirty years, a good, faithful servant, he was granted a lifelong pension. Then his active, imaginative mind found other employment, and his pen a different field of activity. We have carefully studied the situation, and believe any impartial reader who will examine the records, as we have done, will find this the only way out of the difficulty. What an absurdity, think for a moment, would any sane man degrade himself by asking life-sup-

port of any State if the Lord had personally appeared to him, and sent him on such a mission? Is not the earth the Lord's, and the fullness thereof?

Compare this conduct with the conduct of Moses, Paul, any of the apostles or reformers—did they *not*, at the “call of God, leave all? Did they count even their lives dear unto them?” We place this right in the way of his having any honest conviction of a Divine call, such as possessed the mind of Moses, Paul, or any Divinely-called leader in the work of God.

ANOTHER MENTION.

One of the evidences that some kind of “mental disorder” prevailed after 1743 was his long contests with imaginary or real (to him) spirits, that caused him for nights and days to disturb the families with whom he boarded with his abnormal noises. Who among all the good men known have left any such history? And then he believed sometimes he was under the control of evil spirits. Where is there any Scripture, reason, or history as a parallel? When suffering from the toothache, he told Carl Robsahm, “The teeth were not diseased; there was an infusion of hypocrites from hell in his teeth, and they would soon leave.”

CONCERNING FAITH AND CHARITY.

Every visionary, or insane person, has some particular hobby to ride during that mental disaster. Every one at all familiar with Swedenborg's writings after his “change in 1743” will remember how he always comes out astride his hobby, called “charity.” But was there ever a man so long before the public, with plenty of means at his command, who refused even beggars a pittance, or refused to lend a friend in need, who was not a

real miser? White's "Life" (p. 261) says: "Swedenborg did not lend money; for that, he said, was the way to lose it. He in several places protests against *sham charity* that satisfies itself by alms-giving." But where does *his charity* appear? Charity must appear in one of two ways: Gifts to the needy, or kind expressions for those who differ with us. But this man only considered himself from first to last, as he labored to pull down all ministers, Churches, and reformers beneath himself. If he devoted his money and time to his publications, he was at that moment "self-seeking" *in the end*. The bitterest enemy would not have labored more ingeniously or persistently to disparage Christianity, and even exalting the heathen above Christians, than is found in his writings. Concerning Swedenborg, samples of opinions

"PRO AND CON."

"We could as easily believe that Swedenborg created the world as to believe that the spiritual sense of the Apocalypse, and the whole of the Word, was a fiction of the brain. Were the spiritual sense of the Word such fiction, then it must be said that there lived a man in the last century, with an intellect and creative faculty, compared with which those of all the philosophers and poets of the past and present combined were as nothing. Swedenborg was a man wholly unique, a genius infinitely surpassing any which the world has ever known, and endowed with power of invention which the mind of a nation incarnate in one man could never hope to rival." (White's "Life," pp. 177, 178.)

"A PAMPHLET FOR THE CLERGY."

"Between Swedenborg's mission and that of any seer or prophet of the Old Testament there is, in the true sense of the word, no real comparison. His office was

greater than all theirs combined. I have read the 'True Christian Religion.' I see Swedenborg was the servant of the Lord, used as the means of giving to the race the most marvelous things the race has not known since the most ancient times. He says ten thousand things wholly unlike anything said by any human being. He presents wholly a new view of the Lord Jesus Christ, of heaven and hell. He gives the topography of heaven as absolutely delightful, and hell as equally hideous, giving the states, as novel as it is rational and philosophical. He solves the Divine Trinity, unlocks the mysteries of the Bible, explains the nature of the Judgment, and where it took place, gives a novel solution of the Lord's incarnation, touches a hundred themes rendered obscure by tradition. No being in forty centuries, with an office slightly resembling his, has appeared on earth. In all the learning of the world can not be found suggestions by theologian, poet, or orator, such as he discloses. No finite man reveals such astonishing things as Emanuel Swedenborg." (Ibid., pp. 4-6.)

MANY OF THEIR PUBLICATIONS

are largely filled with such extravagant praise of this man, about whom there has been a sort of mystery as to what he really was, after 1743; and then they have any number of writers who immediately offer to explain everything from A to Z concerning their prophet. And by so doing they keep their presses teeming with "collateral publication," and also sell the writings of Swedenborg. To be too credulous when falling in with such writers, as above quoted, is to part with our reason. Let us hear from other two, giving *opposite opinions* of this man's writings, whose words may be *weighed*, and not counted. Says the author of "Theological Institutes,"

RICHARD WATSON, OF ENGLAND:

"Swedenborg's theology is a dreamy delusion, which defies all rational defense. It is unconnected with great vital truths of the gospel, and is joined with great errors."

Another eminent scholar, an American,

MILTON S. TERRY, D. D., LL. D.,

says: "In our judgment, the great mischief and danger of Swedenborgianism is that persons giving attention to its statements will unawares be drifted away from sound principles of religious truth. It is a system calculated to unsettle, and not build up and establish, him in the faith of the gospel. Its natural tendency is to put one in opposition to the great mass of Christians" [notice this fact], "to inculcate the belief that the evangelical Churches are steeped in degrading and superstitious error. Swedenborg and, so far as we can learn, nearly all his followers, set themselves in hostile attitude against the general teachings of Christendom." (Terry's "Swedenborgianism," pp. 38, 39.)

"It would be the easiest thing in the world for a public speaker to make the doctrine of Swedenborg appear before a public audience utterly ludicrous and silly. If by selecting certain passages which appear so foolish, and rehearse some of his visions, which seem so wild and strange, one wishing to stigmatize him as a madman, it would be the easiest thing to keep a perfect roar of laughter by quoting from his works." (Ibid., p. 14.)

This chapter is simply intended to *indicate* what is found in his writings; and many of these things are abundantly elaborated from his own writings, as we do not pretend to explain nor confute them, but to give Swedenborg the right of way to explain to the reader, in a condensed way, his teachings so confusing to many who take

for granted all he says. Years of investigation and careful comparison of his teachings bring us to the conclusion that the system known as "Swedenborgianism" has been described by some unknown writer absolutely correct in these lines:

"A sprinkling of truth, and a quantum of error,
Mixt in a mass, and dealt out together;
A nostrum full fraught with the deadliest evils,
A poisonous compound—invented by devils."

"T-e-k-e-l" means "weighed, found wanting." The candid reader, if desirous of knowing about Emanuel Swedenborg's "call" from God to make known a "new religion" and establish the "New Jerusalem Church," will find, ere he reaches the end of this volume, abundance of proof of his "delusion," and his followers "victims of imposition!"

Herein is the overwhelming proof. "How readest thou?"

CHAPTER II.

Concerning Swedenborg's Early Life.

"I Nebuchadnezzar was at rest in mine house, and flourished in my palace."—DANIEL IV, 4.

NEBUCHADNEZZAR'S life and history would have proved a troublesome problem to solve if the inspired writer had omitted to mention how it occurred that he spent "seven years" among the beasts of the field during the time he was the great king of Babylon. When, where, and how it occurred, and his restoration, makes his history complete without any confusion.

We have before us a peculiar case, that has been before the busy world for a century and a half, and there has not been sufficient light thrown on this subject to lift it out of the domain of disputation and controversy. Confusion has gathered about this man's life all these years, and we doubt if many men in the history of the world have lived as long, written so much, and left mankind in such confusion as to his real character, as has Emanuel Swedenborg.

If the reader should question this statement, we advise him to test the matter by taking any number of names of distinguished men that have lived and written extensively through a long life, and then, as he meets the average man of intelligence, inquire what kind of a man was such and such a man, who lived and wrote, etc.; and out of fifty cases, he will be surprised, around no name will such "confusion" gather as that of Swedenborg.

Having tried it among the different classes, and even "professions," it is not too much to say: The most extreme opinions and conflicting notions have been offered concerning Baron Swedenborg.

The ground for confusion lies at this point, where a great change occurred in 1743; and the nature of that "change" has not been properly understood by mankind generally, because there has been a suppression of the real facts. If the truth had been published to the world, as is generally the case, there would have been no more confusion about his life and mission than that of any other public man.

As the case stands, no one can have a correct view of his life and work unless it be considered in two distinct divisions; for his life was so much affected by that change in 1743 that, as one of his biographers has well said, "after that change it would seem as if we were speaking of another individual, separate and distinct from the first."

But here is where the difficulty comes in. It is made to appear that Swedenborg, in all his greatness, continued to rise higher and higher until his fifty-fifth year, when the Lord appeared to him in a personal manner, and called him from "a secular life to a high and holy office;" and that from that time he abandoned all secular pursuits, and devoted himself to the wonderful mission to which he had been appointed by the Lord himself. Such are the one-sided representations made by the followers of this once marvelous man. There is another side to this case; and the only way is to let the light shine on both sides, that the observer can see and judge for himself as to where the probable truth lies.

First, let us notice his early life and secular history, and then take up his claims to a "call to a high and holy office."

CONCERNING HIS BIRTH AND PARENTAGE.

Emanuel Swedenborg was born January 29, 1688, in Stockholm, Sweden. His parents were members of the Established Church. His father was a minister in that Church, and subsequently became a bishop. Emanuel was bright, and learned rapidly, and in due time attended college, and at the early age of twenty was made Doctor of Philosophy. The original family name was Svedborg. After Jasper Svedborg was promoted to a bishopric, Queen Ulrica Eleonora ennobled the family, and changed the name from Svedborg to Swedenborg, and also created Emanuel a Baron.

Emanuel was studious, and at the same time found time to travel in Europe. His restless pen was busy in the departments of philosophy and other departments of science and mathematics, and he became early a voluminous writer. He became, at the age of twenty-eight, an assistant to Mr. Polheim, who held the office of "assessor of mines." This office Swedenborg held for about thirty years.

During the time Baron Swedenborg held this office, he became acquainted with Mr. Polheim's second daughter (said to be a beautiful young lady), and offered his hand in marriage to her; but as she did not reciprocate his affections, and declined his offer, it has been thought by some that this disappointment embittered his feelings in the direction of marriage. However this may be, he never married. Later in life, a friend asked "why he did not marry." He replied, "I was once on the road to matrimony, but she would not have me."

White, in his "Life of Swedenborg," says, "Swedenborg teaches at this day marriages are entered upon generally from motives sensual and worldly, and with little regard for similarity of mind, and are not perpetuated in

the other life;" while Emerson discovers this disappointed feeling cropping out, as he puts it, by claiming "Swedenborg exaggerates the circumstances of marriage." The first book he ever published over his own name went to press in 1768, twenty-five years after his great change. It is entitled, "Conjugal Love and its Chaste Delights; Also, Adulterous Love and its Insane Pleasures." This was his first authorship to which his name was signed after 1743, and the reason he gave was, "that no other person might be censured for writing on so delicate a subject;" he being at this time eighty years of age.

Then, from the beginning to the end of his secular life—that is to say, from 1688 to 1743—there appeared nothing irregular or eccentric—that is, worthy of note or criticism—so far as we have discovered. On the other hand, it must be said, in justice to this remarkable man, that his secular history, which continued through fifty-five years, were years of great activity, industry, marvelous attainments, and withal maintained a uniform religious character, according to those times. Frequent mention of his attendance on the Lord's Supper is made; and nothing in his early writings has appeared, giving room for suspicion of heresy in his early history. And this is confirmed by other writers, among them his contemporary, John Wesley, who repeats this over and over, that he was believed to be a pious and candid man. Though they lived in the same city for years, yet it so happened that they never met, notwithstanding it is reported that before his death he sent a note written in Latin, requesting Mr. Wesley to visit him; but no mention is made in Wesley's Journal of it; and it is known that the visit was never made. We give this important testimony in favor of Swedenborg, during the time

in which he claimed to be only a "secular man," and had not discovered such great and wonderful things that have led up to the question of his state of mind bordering on insanity, or aberration, or hallucination, or delusion, or whatever it might be; for up to this time no one seems to have made a satisfactory discovery of what his difficulty was. If satisfactory to themselves, they have not satisfied others; and so the case of Emanuel Swedenborg, after a century and a half, remains on debatable grounds. There are confused multitudes endeavoring to learn from their teachers, from whom, it seems to us, "they are ever learning, and never able to come to a knowledge of the truth." We feel confident, without the thought of being egotistic, that there are *sufficient facts* in the following pages to settle the question *forever* that Swedenborg's mission from God is a "delusion and a snare," the whole system has become one of "deception;" and the sooner it is known that this call and pretension of his and his disciples are impositions which can not stand investigation, the better for all concerned.

Now for the second part.

CHAPTER III.

Swedenborg's Life.—Second Part.

“Doth our law judge any man, before it hear him, and know what he doeth?”—JOHN VII, 51.

WE have noticed the early history of Swedenborg and the high order of all his works, which stand to-day as a monument to his learning and ability as a writer, and will forever stand as a remarkable contrast with his writings after “the change of 1743” came upon him, and must compel the verdict from all competent observers, namely, “Swedenborg wrote with more consistency and good sense before he became inspired than after he believed he was unerringly inspired.”

But we will now present the Baron himself before the reader, and hear him as he has spoken directly to the world on finishing his greatest work, known as his “True Christian Religion.” (See No. 779.)

“Since the Lord can not manifest himself in person, as already shown above, and yet he has foretold he would come and establish a new Church, which is the New Jerusalem, it follows that he is to do this by means of a man who is able, not only to receive the doctrines of the new Church with his understanding, but also to publish them by means of the press. That the Lord has manifested himself before me, his servant, and sent me on this office, and after this he opened the sight of my spirit, and thus let me speak with angels and spirits, and this now continually for many years, I can testify

He
did
in
Jesus

in truth; and also from the first day of that call, I have not received anything pertaining to the doctrine of the new Church from any angel, but from the Lord alone while I read the Word."

"After this work was finished, the Lord called together his twelve disciples, who followed him in the world, and the next day sent them out into all the spiritual world to preach the gospel, that the Lord God Jesus Christ reigns, whose reign will be for ages of ages, according to the prediction of Daniel (vii, 13, 14) and Revelation (xi, 15), and that they are blessed who come to the wedding supper of the Lamb. This was done on the 19th of June, 1770." (Ibid., No. 523.)

To the "Landgrave Hesse-Darmstadt" he wrote as follows:

"The Lord our Savior foretold that he would come again into the world, and establish a new Church. He gave this prediction in the Apocalypse and Evangelists. But as he can not come in person, it was necessary that he do this by means of a man who could write, and not only receive the doctrine of the new Church with his understanding, but also publish it by printing; and as the Lord had prepared me from my infancy, he has manifested himself before me in person, and sent me his servant to fulfill it." (White's "Life," p. 234.)

White continues, in another connection, as follows:

"One of Swedenborg's warmest friends was the Rev. Thomas Hartley, of Winwick, England. He wrote Swedenborg, fearing he might be in want of money, and offering to supply his needs, and requesting an account of his past life and connections, as a means of refuting calumnies." (It appears that he did not escape some very severe suspicions, as will be seen later on.)

Swedenborg replied: "So far am I from being in any

danger in my own country as you seem to apprehend and so kindly wish to provide against; and should anything of the kind befall me elsewhere, it can not hurt me. But I regard all I have mentioned as matter of little moment; for, what far exceeds them, I have been called to a high and holy office by the Lord himself, who most graciously manifested himself to me his servant in the year 1743, when he opened my sight to a view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy to this day. . . . As for the world's wealth, I have what is sufficient, and more I neither seek nor wish. Your letter has drawn the mention of these things from me, with a view, as you suggest, that ill-founded prejudices may be removed.—Dated, London, 1769. E. Swedenborg." (White, pp. 206, 207.)

Rev. Thomas Hartley, it appears, was a warm friend and strong believer in Swedenborg, and, no doubt, was largely responsible for many ills that his writings have done to humanity. But, as in many other cases, men have a weak side, and are easily blinded and fooled; and thus many are made.

SEE THIS STATEMENT.

"The great Swedenborg was a man of uncommon humility. He was catholic in spirit, and loved all good men of every Church, making at the same time all candid allowance for the innocence of involuntary error." (Ibid., p. 207.)

Here White stops. Now, if we turn to Benjamin Worcester's "Life and Mission of Swedenborg," and reach this point between Rev. Thomas Hartley and Swedenborg, we find very interesting reading. This passage has great significance. Hartley is represented as saying:

"The great Swedenborg was a man of uncommon

humility, and so far from affecting to be at the head of a sect, that his voluminous writings in divinity continued to the close of his life to be anonymous publications; and I have some reasons to think that it was owing to my remonstrance with him on this subject that he was induced to prefix his name to this his last work, his 'True Christian Religion.' " (Worcester, p. 325.)

Now, the friendship of Mr. Hartley can not be questioned. Other proofs might be given that he was a sincere friend of Baron Swedenborg's. This said, it places the professions of Swedenborg in a strange light, does it not? Who can reconcile the statements of these two men?

First, Swedenborg claims to have been called to this very work of instituting a new Church, as all former Churches came to an end in 1757, at the time of the last judgment; and he has repeatedly declared that the Lord raised him up from his childhood for this work. Now, if he is properly represented by his friend Hartley, and if he declared to him he had no wish, thought, or intentions of standing at the head of a sect, how can Swedenborg be made to harmonize with Swedenborg?

Secondly, this letter of Swedenborg, dated London, 1769, was written when Swedenborg was eighty-one years of age, and only three years before his death. Now, if what Hartley affirms is true (and further proof seems at hand), that Swedenborg, having reached a childish period, might have been induced to emerge from his obscurity and "anonymous" hiding, he could have made any necessary changes in the manuscript, which did not go to press until two years later. This would bear Hartley out; and, indeed, we have the testimony of Swedenborg to Hartley's statement.

SEE WHAT FOLLOWS.

In 1750, John Lewis, Paternoster Row, in issuing the second volume of "Arcana Cœlestia," made this announcement, "He is positively forbidden by the author to disclose his name." (White, p. 78.) The same author says: "On November 28, 1768, Swedenborg was in Amsterdam, whither he had gone to publish 'Conjugal Love.' This book he published with his own name, as written by Emanuel Swedenborg, a Swede. This is his first theological work to which he affixed his name." (White, pp. 189-190.)

According to Worcester, Swedenborg did not publish his "True Christian Religion" until two years later. These are his words:

"In 1771, Swedenborg completed his crowning work, as, in fact, it was the last year of his life, 'The True Christian Religion, by Emanuel Swedenborg, servant of the Lord Jesus Christ.' The author desired to publish it in Paris, but could obtain permission only from the censor on condition that it should bear the false imprint of London or Amsterdam. This he refused, and had it published at Amsterdam." (Worcester, pp. 315, 316.)

While here on this errand, letters came to Mr. D. P. Indagine, making some inquiries about this very old man; and this was his reply:

"You ask what this venerable old man, Swedenborg, is doing? This I can tell you: He is indefatigably at work. His work consists, as he states, of about eighty sheets every week in print. The title of his work is, 'The True Christian Religion, by Emanuel Swedenborg, the servant of the Lord Jesus Christ.' I could not, in my open manner, conceal my astonishment that he should put his name on the title-page as the servant of the Lord Jesus Christ;

but he replied, 'I have asked, and not only received permission, but have been ordered to do so.'"

Again he continues: "I willingly admit, I do not know what to make of him. He is a problem I can not solve. . . . I often wondered at myself how I could refrain from laughing when hearing him say such extraordinary things. And, what is more, I have heard him say things in numerous companies of ladies and gentlemen, when I knew there were mockers among them. He is by no means reserved or recluse, but open-hearted and accessible to all. Whoever invites him as a guest is sure to see him. . . . Whoever is curious to see him has no difficulty. . . . It can easily be conceived, however, that the numerous visits to which he is liable deprive him of much time. (White's "Life," bet. 230 and 233.)

Now, we submit, this is two years after Mr. Hartley had urged him to come out from his concealment; and from being either "anonymous" or "Emanuel Swedenborg, a Swede," as he first signed his name in 1768, he has not only received permission, but is ordered to sign it, "Emanuel Swedenborg, the servant of the Lord Jesus Christ."

But when was this authority given, and by whom? are questions that we submit to the reader. Our aim from the first has been to allow Swedenborg and his friends to represent him, and so be free from the charge of any misrepresentation. It is the truth we are after; but there are so many strange statements and contradictions in this direction, that we can not pass them over without calling attention to some of them; for if they were not intended to mislead and deceive, then the descendants of the authors, and others, should be glad to have the inconsistencies corrected, and in any case they will mislead as long as they are read; and the sooner they are

exposed and corrected, the better for mankind. This certainly is as charitable a view as can be taken of the case. But, in plain language, the whole matter looks as if

THE YEAR'S DELAY FROM 1770 TO 1771

was taken to "change the MS." of his "True Christian Religion," which he declared was finished on "the 19th of June, 1770," and that the Lord sent out the twelve disciples the next day to preach this new gospel. But, it has already appeared, he was in Amsterdam one year later, in 1771, correcting his MS. for the press, turning off eighty sheets a week. This shows on the surface that all he had to do was to look over and insert in proper places this recognition of him as the "servant of the Lord Jesus Christ." And this fact became known through the publishers in Amsterdam. Mr. D. P. Indagine, it appears, was connected with translating some of Swedenborg's writings. And this is why he found it difficult to avoid laughing him in the face, and asked why he signed his name that way, and Swedenborg's reply was, "He had received, not only permission, but had been ordered to do it."

We have already seen that Swedenborg was in Amsterdam on November 28, 1768, and succeeded in getting his "Conjugal Love" through the press; and here, for the first time after twenty-five years, did his name appear properly as an author, "Emanuel Swedenborg, a Swede." From 1743 to 1768 his name had not appeared as the author of anything; all his productions were "anonymous." But it is very evident that the public in general had much curiosity, and many anxieties, as to who the mysterious "anonymous" was. But his first publication, in the autumn of 1768, or winter, disclosed "the secret" that his publisher, John Lewis, had long suppressed. And this

was to be the beginning of lively times for the man of more than eighty years. All his biographers speak of the change that took place immediately after his first publication identified him as the author. White speaks of it as follows:

“Swedenborg’s long preservation from attack and controversy at this time came to an end. On March 22, 1769, Dr. Ekebom, dean of the Theological Faculty of Gottenburg, laid before the consistory there, a series of objections against Swedenborg’s theological writings. The dean branded them ‘as the highest degree heretical, and, on points the most tender to the Christian conscience, to be Socinian.’” (White, p. 204.)

But it appears he was personally out of their way, only his books were in their possession. For he, it appears, had made a second visit to Paris, or was back in London by this time.

It appears he had some other publication that he wanted to get before the public, and, it would seem, he could not succeed in Amsterdam, after what had been published. So we read, “About the end of May, or early June, Swedenborg left Amsterdam for Paris, with a design which,” he, in writing to Dr. Beyer, says, “must not be made public beforehand.” (That sounds strange for a professing good man!)

What was the secret? Mr. White continues: “On his arrival in Paris, Swedenborg submitted his tract to M. Chevreuil, Censor Royal, who, having read it, informed him that a tacit permission to publish would be granted, on condition, as was necessary in case of doubtful books, that the title should say, ‘printed in London,’ or, ‘at Amsterdam.’ His enemies then circulated a report in Gottenburg that he had been ordered to quit Paris. This

he denied, in a letter to Dr. Beyer." White continues, that Wilkinson, in his "Life of Swedenborg," writes: "Rumor also has been busy with Swedenborg upon this journey. The French 'Universal Biography, connected him with an artist—Elie—who, it is alleged, supplied him with money, and furthered his presumed designs. Indeed, he has been accused of a league with the Illuminati, and a certain political-theological freemasonry centuries old, but always invisible, which was to overturn society, and foster revolutions all over the world." But this was denied, and Wilkinson says, "Swedenborg always stood on his own basis, accepted money from no one, and was just what he appeared to be—a theological missionary—and nothing more." (White, pp. 205, 206.)

NEVERTHELESS, HIS TROUBLES CAME.

"In 1869," says Carl Robsahm, in his "Memoirs of Swedenborg," "he shipped a box of books from England for the Diet of Norrköping, which, in accordance with the customs, was detained in the custom-house, on account of being foreign or heterodox on religion. Swedenborg, therefore, asked Bishop Filenius, an influential relative, to get the box released for him, because he desired to distribute the books among the various members of the Houses of the Diet. But when he went to the House, it is said, it was he that insisted most strongly that the books should not be released." (Worcester, "Life and Memoirs of Swedenborg," pp. 360, 361.)

"April 26, 1770, a Royal Resolution passed the Consistory of Gottenburg authorizing that Drs. Beyer and Rosen (who had been connected with these books that had been distributed), informing them of the royal displeasure, and seeking to convince them of their errors.

And a second resolution, of the same date, ordering that the books be sought out and confiscated, being the theological works of Assessor Swedenborg, and to enforce the Royal Resolutions of 1735, prohibiting the delivery of books imported from abroad, before permission should be granted by the executive of the nearest consistory. These Resolutions were a great surprise to Swedenborg. The result was that a committee in the House of the Clergy was appointed on the 'Swedenborgian Cause.' " (Worcester, p. 359.)

SWEDENBORG AND THE KING.

Swedenborg, on learning the turn things had taken, was properly alarmed, and, on the tenth of May, addressed a long letter to the King of Sweden, hoping for his favor. We give it in part, as follows:

"MOST POWERFUL AND GRACIOUS KING.—I feel compelled, at this juncture, to have recourse to your majesty's protection; for I have been treated as no one has ever been treated in Sweden since the introduction of Christianity, and still less since the establishment of freedom here.

"I will give you a brief account of things as they have happened: Upon my return from abroad the last time, I was informed that Bishop Filenius had confiscated my work, '*De Amore Conjugiali*,' which had appeared in Holland, and had been sent to Norrköping. I therefore immediately inquired of some of the bishops whether this had been ordered by the House of the Clergy. They answered they were aware of the confiscation, but that no general action had been taken, and that not a word had been entered on the minutes. Immediately after, the clergy from Gottenburg made a noise in the House about books, and pushed matters so far that the House appointed a committee on 'Swedenborgianism,' which consisted of bishops and professors. . . .

"I received no more intimation than a child in the cradle of all that took place—the committee in the Reverend House of the Clergy; of the memorial they submitted to your royal majesty; of the publication in Gottenburg on 'Swedenborgianism;' of the resolution passed by your royal majesty in the Privy Council, and the letter embodying it, which was sent to the Consistory in Gottenburg. Of all this, from beginning to end, I received not the least intimation; all was done without a hearing, when yet, the whole was about 'Swedenborgianism;' and the papers printed in Gottenburg are filled with coarse and reprehensible language, without touching, materially, the subject of 'Swedenborgianism.' . . .

"From a rumor which has spread here in town, I have learned that from the office of the Chancellor of Justice a communication has been made to the Consistory of Gottenburg, to the effect that my books have been entirely forbidden to be imported into this country; and, further, that the same office have stigmatized my revelations as untrue and false, etc. . . .

"If, now, the rumor which has been spread is correct; namely, that such things are contained in the letter which was sent from the office of the justice to the Consistory of Gottenburg, it follows, hence, that my books are declared heretical, and I am declared to speak untruths and falsehoods in matters of revelation; and further, that, from the beginning to the end, all this has been determined upon without giving me a hearing. What else results from this but that, in agreement with the resolutions, any severe treatment may be brought forward by the Consistory of Gottenburg, and Bishop Filenius, and sentence may be pronounced upon me, without my being heard in the affair at all: for what use is a declaration or a defense after the sentence has been pronounced? . . . As this, however, concerns not my writings, but, as a natural consequence, my person also, I make humble request that the memorial should be communicated to me which was addressed to your royal majesty in this matter by the House of the Clergy; likewise, the minutes of the Privy Council, and the letter which was dispatched from the office of the Chancellor of Justice to the Consistory

of Gottenburg, in order that I might at once be heard, and show forth the whole of my treatment before the public at large.

"Your majesty's most humble and most obedient,
dutiful servant and subject,
"EMANUEL SWEDENBORG."

No answer was received to this letter; perhaps none was expected. ("Life and Mission of Swedenborg," pp. 359-365.)

"But worse things lay in store for him," says White. "Dean Ekebom, of Gottenburg, was indignant that Drs. Beyer and Rosen should have embraced Swedenborg's views, and the clerical deputies from the town were instructed to complain of Swedenborg and his disciples to the Diet. They found in Bishop Filenius, the president of the House of Clergy, a willing instrument to further their designs. They planned to have Swedenborg put upon trial, presuming that when questioned he would assert his Divine commission and powers of spiritual intercourse, and then they would pronounce him insane, and have him committed to the mad-house. But Count Hopken revealed to Swedenborg this device of his enemies, and advised him to fly the kingdom." (White, p. 220.)

"It may be said that this is the only thing approaching to persecution that Swedenborg endured; and, considering the many heterodox opinions that he broached, we can but think that he had, on the whole, but little to complain of. Many who have followed him in propagation of the new theology have not gone so far, yet they have fared worse." (Ibid, p. 224.)

But what does Mr. White mean in saying "others have not gone so far, and yet have fared worse?" Had he reference to the report that spread concerning Messrs.

Beyer and Rosen, who were implicated in distributing Swedenborg's books? If the old man, of eighty-two or over, was not severely punished, or that he "escaped" punishment, as it was hinted, yet he is in trouble enough, we judge, from the following correspondence. Beyer had written Swedenborg, November 23, 1768, but no response came until the following March; and this is his answer:

"April 12, 1770. Only two days ago I received yours, of March 21st, and, on reading it through, I was surprised at the report which is said to have reached Gottenburg from Stockholm, to the effect that you and Dr. Rosen are to be deposed, driven from office, and banished from the country—a report which I certainly can give no credence." (L. and M., p. 356.)

But there was another question that bothered both Swedenborg and his disciples; it was the question when the new Church was to appear; for they made the discovery that "it had been instituted in 1757, when the last judgment took place, and the former Churches all came to an end."

Beyer, writing to Swedenborg about this, receiving no reply for a long time, finally receives this explanation; namely, "The reason I did not answer sooner was that I postponed until a little work was published, entitled 'A Brief Exposition of the Doctrine of the New Church, Signified by the New Jerusalem in the Book of Revelation.'" He continues to explain, as follows: "This work sets forth the errors of the hitherto received doctrine of justification by faith alone, and the imputation of the righteousness of the merits of Christ. This treatise was sent by me to all the clergy of Holland, and the most eminent in Germany. I have been informed that they have perused it attentively, and some already have discovered the truth, while others do not know what way

to turn; for what is therein written is sufficient to convince any one that the above doctrine is the cause of our having at the present day no theology in Christendom. Here in Amsterdam they frequently inquire of me respecting the new Church—when it will come. To which I answer, by degrees, in proportion as the doctrine of justification by faith and imputation is extirpated; which, perhaps, will be brought about by this work.” (L. and M., p. 355.)

SWEDENBORG MAINTAINS HIS INSPIRATION.

To Mr. Gjorwell, Royal Librarian in Stockholm, Mr. Swedenborg said that “God had revealed himself to him, in May, 1744, while in London. When I am alone, my soul is as it were out of my body, and in the other world; in all respects I am in as invisible manner there as I am here. But when I am about to write, and while I am writing, I enjoy perfect inspiration (*saager jag en full komlig inspiration*); for otherwise it would be my own; but now I know for certain that what I write is the living truth of God.” (L. and M., pp. 386.)

After Swedenborg had finished his “greatest work,” as some call it, “The True Christian Religion,” he later added a “Supplement,” and then, at the close of this supplement, he makes this sane and proper statement:

“I FORESEE THAT MANY,

who read the relations after the chapters, will believe they are inventions of the imagination; but I assert, in truth, that they are not inventions of the imagination, but were truly seen and heard; not in any state of mind buried in sleep, but in a state of full wakefulness. For it pleased the Lord to manifest himself to me, and send me to teach those things of the new Church, which is meant

by the New Jerusalem in the Revelation; for which he opened the interior of my mind and spirit, by which it was given me to be in the spirit world with angels, and at the same time with men in the natural world, and this now for twenty-seven years. Who in the Christian world would have known anything concerning heaven and hell, unless the Lord had been pleased to open in some one the sight of the Spirit, and to show and to teach?" (Ibid, 851.)

RALPH WALDO EMERSON ON SWEDENBORG.

Why should such a master of literature and vast learning as Mr. Emerson get "confused" and badly "mixed up," as he appears in his "Representative Men," speaking of Swedenborg? As we see it; but he could not do otherwise if he followed the representations of Swedenborg's disciples. They manage to conceal the real cause of his change, or the nature of that change in 1743, and convey the idea that he was always the same great, sane man. And here is where Emerson was caught. After speaking of his wonderful literary career, prior to 1743, he says:

"With like force he threw himself into his theology. In 1743, when he was fifty-four years of age, what is called his *Illumination* began." No: he held office *four* years longer, until 1747. "He ceased to publish any more scientific books, he withdrew from practical labors, and devoted himself to his voluminous theological works." "But Swedenborg is systematic, and respective of the world, in every sentence; his faculties work with astronomic punctuality, and his admirable writings are pure from all pertness or egotism." "Swedenborg styles himself the servant of the Lord Jesus Christ; and by force of intellect, and effect, he is the last father of the Church, and is likely to have no successor."

"I have sometimes thought he would render the greatest service to modern criticism, who shall draw the line of relation that subsists between

SHAKESPEARE AND SWEDENBORG."

" . . . In modern times, no such remarkable example of inverted mind has occurred as Emanuel Swedenborg." "This man, who appeared to his contemporaries a visionary, an exilir of moonbeams, no doubt lived the most real life of any man in the world; and now, when the royal ducal Fredericks, Cristierns, and Brunswicks of that day all passed into oblivion, Swedenborg begins to spread himself into the minds of thousands."

Now, it is evident, Emerson was profoundly impressed with Swedenborg's early writings, and was carried along with such impressions, and was honest in his great praise. But turning to his later writings, to finish up, he has placed himself in such a position that any reader will say it is

"EMERSON VS. EMERSON!"

How sad to fall back and down!

"There is no such problem for criticism as his 'theological writings.' Their merits are so commanding; yet such grave deductions must be made. Their immense and sandy diffusiveness is like the prairie or desert, and their incongruities like the last deliration. He is superficially explanatory, and his feeling of the ignorance of men strangely exaggerated. Yet he abounds in assertions. Possibly Swedenborg paid the penalty of inverted faculties. This man, profusely endowed in heart and mind, early fell into dangerous discord with himself. After his fiftieth year, he fell into

JEALOUSY OF HIS INTELLECT.

"A vampire sits in the seat of the prophet, and turns with gloomy apprehensions to the image of pain. In-

deed, no bird weaves a nest, nor mole burrows into the ground, more readily than this seer of souls substracts a new hell, or pit, for every crew of offenders, each one more abominable than the other. *These books should be used with caution.* The vice of Swedenborg's mind is its theological determination. Nothing with him has the liberty of universal wisdom, but we are always in a church. His 'revelations' destroy their credit by running into detail. If a man tells me the Holy Ghost has informed him the last judgment took place in 1757, or the Dutch live in heaven by themselves, the English by themselves, I reply, that the Holy Ghost is reserved, taciturn, and deals in laws. In this mood, we hear that the seer has arrived, and his tale is told. But there is

NO BEAUTY—NO HEAVEN!

For angels goblins! 'The sad muse loves night, death, and the pit!' "When he mounts up into heaven, I do not hear its language. A man should not tell me he has walked with angels; his proof should be his language should make me one!"

"Shall the archangels be less majestic and sweet than the figures that actually walk the earth? These angels that Swedenborg paints gives us no very high idea of their discipline and culture; they are all country parsons; their heaven is a fête-chamber, an evangelical picnic, or French distribution of prizes to virtuous peasants."

HE HAS NO SYMPATHY.

"He goes up and down the world of men, a modern Rhadamanthus, in gold-headed cane and peruke, with nonchalance, with the air of a referee distributing souls. How different is Jacob Behman! He is tremulous with emotion, and listens awestruck, with the gentlest human-

ity, to the Teacher whose lessons he conveys. 'T is a great difference! Behman is healthy, and beautifully wise—notwithstanding his mystical narrowness and incommunicableness. Swedenborg is disagreeably wise, and, with all his accumulated gifts, paralyzes and repels. I sometimes think

HE WILL NOT BE READ LONGER.

His great name will turn a sentence. His laurel so largely mixed with cyprus, a charnel branch so mingled with the temple of incense, that the boys and maidens will shun the spot."

The above, from such a writer, shows us that no one following the representations, or *ex parte* statements, as generally put forth by the representatives of Swedenborg, can avoid being led into inconsistency; for if any writer could come out in consistent colors, Emerson could, but did *not*.

CHAPTER IV.

Swedenborg and his Friends.—Continued.

“For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it.”—ISA. XXVIII, 20.

THERE are so many things pressing upon us at this point that can throw light upon this part of our investigation, that it seems a duty to continue another brief chapter; but even then we shall not have begun to exhaust the material at hand. One of Swedenborg's nearest neighbors in Stockholm, Sweden, was Mr. Carl Robsahm. He gives the following description of Swedenborg's home and habits:

“Swedenborg's home was about a stone's-cast in length and breadth. The rooms were small and plain, and were comfortable for him, though not so for any one else. Swedenborg worked without regard for day or night, having no fixed time for labor or rest. He said, ‘When I am sleepy, I go to bed.’ All the attention he required consisted in making his bed, and placing a jug of water in the anteroom. His housekeeping was so arranged he could make his own coffee in his study; this he drank in abundance, both day and night, without sugar. When not invited out, his dinner consisted of nothing but a roll soaked in boiling milk; and this was his regular meal, always, at home. In company he would indulge in a glass of wine. The fire in his stove was never allowed to go out from autumn to spring; for he always needed coffee, always making it himself. He neither used sugar nor milk,

and had no time for sleeping. . . . It happened sometimes, when he was preparing to go out, and his people did not watch him, he would forget or neglect his dress. For instance, he would put one buckle gem on one shoe, and silver on the other. An instance of this kind occurred at my father's house, when invited to dine, and the occurrence greatly amused the young women, who took occasion to laugh at the old gentleman. It was difficult for him to talk quick; for he stammered, especially when he was obliged to talk in a foreign tongue.

"He was never ill, except when temptations came to him; but he was frequently troubled with the toothache, which continued through several days. On one occasion, I recommended some simple remedy for soothing the pain; but he answered at once that his toothache was not caused by any diseased nerve, but by the influx of hypocrites from hell, who tempted him, and, by correspondence, caused this pain. Respecting his temptations, I collected from his servants, the old gardener and his wife, who told me, with compassionate words, that Swedenborg often spoke loud in his room, and was indignant with evil spirits who were with him. When asked why he was so restless during the night, he answered that evil spirits had been given permission to revile him, and that he spoke to them, and was indignant. . . .

"Once it was remarkable that, after such lamentations, he lay down and did not rise, for several days and nights, from his bed. This caused the family great uneasiness, they supposing him dead from fright. They thought of forcing the door, and calling in their friends. At last the man went to the window, and, to his joy, saw that he moved in bed. The next day he rang the bell, and they told him of their uneasiness."

Mr. Robsahm says he asked him once if it was worth

while to pay any attention to dreams. To this Swedenborg replied, "The Lord no longer at this day makes revelations by dreams." ("Life and Mission of Swedenborg," pp. 376-381.)

HIS APPEARANCE, HABITS, AND MANNERS.

"In person, Swedenborg was about five feet nine inches high, rather thin, and of brown complexion. His eyes were of brownish gray, nearly hazel, and rather small. . . . The dress that he generally wore when he went out to visit was a suit of black velvet (made after an old fashion), a pair of long ruffles, a curiously hilted sword, and a gold-headed cane. . . . Once when he dined with Robsahm's father, he appeared with one shoe-buckle of plain silver, and the other with precious stones. . . . He did not speak English sufficiently well to carry on a conversation in it; moreover, he had an impediment in his speech." (White's "Life," pp. 256, 257.)

"In Sweden, his dress was simple, but neat and convenient. During winter he was clad in a garment of reindeer skins; and in summer, a study gown, "both well-worn, as became a philosopher;" so said Robsahm. Swedenborg was practically a vegetarian. He was a water-drinker, but occasionally, when in company, drank wine—one or two glasses. He took no supper. Of coffee he was a constant drinker, which he took very sweet, and without milk. From the commencement of his illumination, Swedenborg was very particular about his diet. His diary contains many references to his food, and to the spiritual association which various kinds of nutriment induced. In one place we read, under the heading of 'The Stink of Intemperance,' thus: 'One evening I took a great meal of milk and bread; more than the spirits considered good for me. On this occasion they dwelt

upon intemperance, and accused me of it.' Indeed, on the first opening of his spiritual sight, in London, in 1743, when hungry from exercises, he ate with great appetite, and the 'Spiritual Stranger' who appeared said these words, 'Eat not so much.' Eating the flesh of animals, considered in itself, is something profane, Swedenborg held; for the people in the most ancient time, on no account, ate the flesh of any beast or fowl, but only of grain, especially bread made of wheat, and the fruit of trees, pulse, milk, and what is produced of milk, as butter. Swedenborg took snuff, as was the custom of that day. Some of his manuscripts yet bear traces of the dingy powder.

"Shearsmith, of London (with whom Swedenborg lived two years), gives the same account of his habits as his gardener at Stockholm. He had no regard for times or seasons, days or nights, only taking rest as he felt disposed. At first Shearsmith was greatly alarmed, by reason of his talking day and night. Sometimes he would be writing, and then as if holding conversation with several persons. To beggars he seldom gave anything. In his writings he in several places protests against sham charity which satisfies itself by mere alms-giving. He tells us that habitual beggars lead vicious and impious lives, and that to give them money is rather to curse than to bless them. He did not lend money; for that is a good way to lose it. In his later years, Swedenborg seldom went to church, on account of spirits, who contradicted what the minister said, especially when he spoke of three persons in the Godhead." (White's "Life," pp. 259-261.)

SUPPLEMENTARY STATEMENTS.

In the "Swedenborgian Library," written purposely to represent Swedenborg to be a very different person from

what he was actually seen to be by his contemporaries, many statements are made to contradict each other. His irregularity of rising and retiring may be cited as an example, and many others might be added, but it is so common that it need not be multiplied here. In Vol. I, p. 52, "Swedenborgian Library," the author tells us: "While in London he paid at the rate of fourteen pounds (£14) per annum for his lodgings. For the last thirty years of his life he usually retired at seven P. M., and rose at eight in the morning." 'This is repeated by the same author, who also has written "The Life and Mission of Swedenborg" (Rev. B. F. Barrett), being the same as that written by Worcester, though a very different book. He repeats this statement to make posterity believe Swedenborg's life was not so abnormal as all his early acquaintances described; hence this statement: "Swedenborg's manner of living was extremely modest and simple. While in London he paid fourteen pounds (£14) per annum for his lodging, and kept no servant. For thirty years of his life he retired at seven, and rose at eight in the morning." (L. and M., p. 29.)

THE EVENING OF HIS DAYS.

Swedenborg returned from Amsterdam to London in August, 1771, and took a coach for his former place of living with Mr. Shearsmith, and just as he came out the door, Swedenborg saw him from the coach window, and called out, "Dat be he! dat be he!" Mr. Shearsmith and family arranged to take him in, and it appears that this was his last return to London; for he was stricken with apoplexy on Christmas eve, 1771, lost his speech, became lame on one side, and died the following March, 1772.

During those days of affliction and suffering, Mr.

Springer, the Swedish consul, then in London, called on Swedenborg, and inquired of him when he believed the new Church would appear, and if it would appear in parts of the world? To this question Swedenborg replied, "No mortal can declare the time; no, not the celestial angels; it is only known to the Lord." At this time, says Springer, Swedenborg told him that his spiritual sight had been withdrawn, after he had been favored so long with it. This, of which the world knew nothing, and for which it cared nothing, it was the greatest affliction to lose. He could not endure the blindness, but cried out repeatedly, "O my God! hast thou forsaken thy servant at last?" White tells us (p. 263), "About this time Swedenborg sent the following note, in Latin, to Rev. John Wesley:

"GREAT BATH STREET, COLD BATH FIELDS,
"February, 1772.

"SIR,—I have been informed, in the world of spirits, that you have a strong desire to converse with me. I shall be happy to see you, if you favor me with a visit.

"I am, sir, "Your humble servant,
"EMANUEL SWEDENBORG."

White's Life, p. 264, says: "Wesley did not call, and they never met. Had Mr. Wesley been wise, and called, in spite of engagements, and seen this wonderful man, after such an invitation, and had they met, Methodism might have been a different thing from what it is."

On the above remark, we find no reference to this communication in Wesley's journal, nor subsequently anything relating to it. And for this reason we do not believe such communication was ever received by him. But if received, there is only one explanation possible. This represents that "Swedenborg had been informed, in the spirit world, of this desire of Wesley."

Wesley knew, that only "lying spirits" could communicate such things; or that Swedenborg's insanity was so great that he could do him no good. And we are glad that Methodism is just such "a thing" that it owes nothing to Swedenborg or "Swedenborgianism."

Just before Swedenborg's death, Mr. Burgstrom, landlord of the King's Arms Tavern, called to see Swedenborg, and asked him if he would not like to partake of the Holy Sacrament, if he was about to die, which he believed was the case. He replied, "Gladly." Some one suggested Rev. Mr. Mathesius, pastor of the Swedish Church. This was declined, as he had declared that Swedenborg was out of his senses. Rev. Arvid Ferelius, assistant pastor, was accepted, and sent for. We will now hear from him.

REV. ARVID FERELIUS

says: "I visited Swedenborg several times, and asked him each time if he thought he was to die at this time; upon which he answered, 'Yes.' Upon this, I observed to him that quite a number of people thought that his sole purpose in promulgating his new theological system had been to make himself a name and acquire celebrity, which object he had attained; if such was his object, he should now do the world the justice to retract it, in whole or in part, especially as he could not expect to derive any additional advantage from the world he was so soon to leave. To this he replied, 'As true as you see me before your eyes—so true is everything I have written; and I could have written more, if it had been permitted.' (Worcester's "Life and Mission," p. 337.) When asked if he was willing to receive the Lord's Supper, he replied, 'With thankfulness.' . . . He asked whether I had read his views about the Sacrament of the Altar, the

Communion. . . . I asked him if he acknowledged himself a sinner? He replied, 'Certainly; as long as I carry about this sinful body.' With much devotion, folding his hands, he repeated the confession of sins, and received the Sacrament. . . .

"When I visited him, at another time, while I was yet in the hall and going upstairs, I heard him speaking with great energy, as though he was addressing a large company; but as I came into the antechamber where his female attendant was sitting, and asked her who was with the Assessor Swedenborg, she replied, 'No one;' adding, 'for three days and nights he had been speaking in that manner.' Upon entering his sleeping-room, with a calmness, he asked me to take a seat. He then told me that for ten days and nights he had been tormented by evil spirits whom the Lord had sent upon him, and that never before had he been infested by such wicked spirits; but that now he was again in company with good spirits.

"I came to him once with a Danish pastor. After greeting us, he pointed to a place just opposite, and said, 'Just now the Apostle Peter was here; and not very long ago, all the apostles were here with me; indeed, they often visit me.' . . . Although Swedenborg was several times in the Swedish Church, and had afterwards dined with me, or with other Swedes, he said that he had no peace in the Church on account of the spirits, who contradicted what the minister was saying, especially when treating of three persons in the Godhead. The assessor died March 29, 1772, and was buried by me April 5th, in the vault of the Swedish Ulrica-Eleonora Church, which was the last clerical duty I performed in that country." (Ibid, pp. 337, 338.)

A BADLY MIXED-UP SYSTEM.

If any language seems fitting, it seems to us, it is appropriate to quote, "The bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." How uncomfortable to think that there is a cadaver that can not be buried out of sight, constantly causing trouble, shifting and turning and twisting, ill at rest—if there is a moment's rest. The bed is too short; the covering too narrow! How different the old gospel, offered by Him who said, "Come unto me all ye that labor and are heavy laden, and I will give you *rest*!" How sad to think that any should turn from our Holy Bible, and its blessed assurances, for a system that is, from first to last, inconsistent and contradictory, and its devotees in a state of "confusion confounded," according to their own showing!"

The following condensed statements, from the great Cyclopedias, will further illustrate the state of "hodge-podge" Swedenborgianism has attained, according to its friends and advocates:

ZELL'S CYCLOPEDIA.

"In the year 1743, as Swedenborg affirms, a new era commenced in his life, his intercourse with the inhabitants of the invisible world. In 1747 he resigned his office, and devoted himself to his theological works. Though it is affirmed that Swedenborg labored under a delusion, his writings show no sign of aberration."

JOHNSON'S CYCLOPEDIA.

"They who think Swedenborg insane must rest that opinion on the fact that for twenty-five years, with brief interruptions, he declared he was in the spiritual world—

when he desired to be. In 1843, he tells us, he was called by the Lord himself to a new and holy office; and in 1747 he resigned his office of assessor, requesting that his salary be continued, and the king granted him a pension for life."

THE AMERICAN CYCLOPEDIA.

"In 1743, Swdenborg, as he tells us, was called to a high and holy office; in 1747 he asked Frederic, King of Sweden, permission to retire from office, and requested that half his salary be continued through life. In 1749 his 'Arcana Cœlestia' commenced to appear, without the author's name, like most of his theological works that were published."

THE PEOPLE'S CYCLOPEDIA.

"Swedenborg's life divides itself into two periods: the first ending with his fifty-fifth year; this was devoted to business, science, and philosophy. The second part, of nearly thirty years, was given to theology and 'spiritualism.' After 1744 he professed to enjoy free access to heaven and hell. In 1749 he made his appearance in the character of a seer, in issuing the first volume of his 'Arcana Cœlestia,' which he completed in 1756. He proclaimed the Christian Church at an end in 1757. He made no attempt to establish a sect; but his expectation was that a new Church would be raised up among the Gentiles, but towards the close of his life he was silent as to that hope, and he spent his energies in attacking Protestant theology, as if bent on the conversion of Northern Europe."

THE ENCYCLOPEDIA BRITANNICA.

"Swedenborg paid no attention to the distinction between day and night, but lay, for days and nights together,

in a trance, while his servants were disturbed nights in hearing him have what he called 'conflicts' with evil spirits. Swedenborg wholly rejected the orthodox doctrine of the Atonement and Unity of God. Another distinctive feature is that Jehovah did not return to heaven without leaving a visible representative of himself behind; and Swedenborg is that Divinely-appointed Expounder of the threefold sense of the Word, and Founder of the New Church, and the Paraclete of the New Dispensation; also, that he witnessed the second coming of Christ, and the last judgment, in 1757. It was then that the New Church was inaugurated, and Swedenborg appointed prophet and teacher of the new doctrine; and it is maintained that his revelations excel all that preceded them."

CHAMBERS'S CYCLOPEDIA.

"In 1745, Swedenborg's course was arrested, and he entered the career of a seer, by which he was known to fame. After this date he professed to enjoy free access to heaven and hell. He resigned his assessorship in 1747, that he might devote himself to the office of seer."

In our next chapter, we will take a look into his wonderful "Spiritual Diary," and we declare that it is doubtful if there is anything resembling it in heaven, earth, or hell!

CHAPTER V.

Swedenborg's "Spiritual Diary."

"I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed."—JER. XXIII, 25.

WE will introduce this remarkable "Diary" to the reader by quoting from White's "Life of Swedenborg," page 74, as follows:

"In 1747 he ceased writing his 'Adversaria,' and commenced a 'Spiritual Diary,' which he continued for twenty years." (It appears that he spent the intervening four years, from 1743 to 1747, on this work, entitled, "The Adversaria," or "Adversaia," which has never been published, and probably never will be, as it has been kept in safe keeping.) "No other book, we know, can so stir up a man to set his mind, or spiritual house, in order here, so that he may be spared the turmoil and sorrow which otherwise he will encounter beyond the tomb." (This is absolutely voluntary to *mislead*.) "In its pages the life and death is portrayed in all its stern reality; not as a vague dream, or a shadowy vision, of which the mind can form no fixed idea. We read of the awful states induced in the other life; from loose speech, jesting upon sacred subjects, indulging in idleness and luxury, down to black crimes. We learn from sight, as it were, how evil is its own torment, and goodness is its own sweet reward; and, in view of the momentous issues of what we too often regard as trifles of life, we feel impelled to make our peace with heaven here, that we may bear them with us into the hereafter. Such high uses does the

'Spiritual Diary' subserve. The 'Diary' is, however, a work not suited for an early student of Swedenborg. The principles upon which it is written not being understood, a young reader could hardly fail to form erroneous ideas from it, and misjudge the work itself. It is only after some acquaintance with spiritual laws expounded by Swedenborg's theological writings, that it can be read with profit. Incidents which, at first sight, might appear ridiculous and irrational, are brought within the pale of reason and belief when the laws upon which they are founded are understood; and as effects, not causes, constitute the burden of the 'Diary' [the need of this caution will appear]. When, however, the laws of spiritual life are understood, the 'Diary' becomes a work of peculiar and most profitable instruction." (White's "Life," pp. 76, 77.)

White continues to recommend this "Diary," as follows:

"This 'Diary,' written in Latin (as all his theological works were), has been published lately by Dr. Tafel, in ten closely-printed octavos. Two volumes have been translated and published, in England and America, and the remainder will probably follow. It will hardly be necessary for us to go into a detailed account of the principles and facts scattered throughout its long and miscellaneous record. We shall meet with all the leading ideas in noticing the books by himself, and laid before the world as matured and finished productions.

"It may be said, however, that the 'Diary' is perfectly unique; for in no literature can we find its counterpart. [Correct.] We have it for twenty years, an almost daily record of Swedenborg's spiritual states and temptations; his interviews and conversations with angels, spirits, and devils; and accounts of their pleasures, punishments, and thoughts. No one who makes an intimate acquaintance

with this 'Diary' will ever after allow a shadow of doubt to cross his mind as to the candor and truth of Swedenborg; for in every page he will perceive that quiet and solemn earnestness which belongs to the upright and honest heart. In the whole range of experience he will detect no vanity, shuffling, double-dealing, or anything inconsistent with his published works; but all as straightforward, open, and unreserved as the truth itself. Although written in the quiet of his own study, and for his own eye and use alone, he could not have been more ingenuous and sincere had the whole universe been looking down upon its pages." (*Ibid.*, pp. 74, 75.)

We can not forbear mentioning the difference between a genuine article and a sham, which is discoverable on a proper examination.

God's Book, written under the guidance of the Holy Spirit, was made sufficiently plain that "he that runneth may read." And the way of "holiness has been made so plain, the wayfaring man, though a fool, shall not err in it." (*Isa.* xxxv, 8.) Again, it is declared, even from childhood, this way of salvation may be known, thus: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for corection, and instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (*2 Tim.* iii, 16, 17.)

UNERRING INSPIRATION.

What should we expect of Swedenborg's revelations, if they are given by the same God, who inspired prophets and apostles? And he makes astonishing claims of his unerring inspiration.

"No word I bring forth or write is my own, as I can sacredly attest; wherefore, if any should attribute to me one thing written, which is truth, whether in heaven or earth, he would do such wrong to God Messiah, that none but God Messiah could condone him." ("Spiritual Diary," No. 1654.)

In 1764, in speaking with Mr. Gjorwell, the Royal Librarian in Stockholm, he gave this version of this wonderful call and qualification, viz.:

"In May, 1744, God was pleased to manifest himself to me in London; and since then he has had constantly and without interruption communication with God, whom I see before my eyes as the sun. I speak with angels and the departed, and know what takes place in the other world, as well in heaven as in hell; but I do not know the future. My mission consists in communicating this light to the world, and whoever is willing to accept it." This he said with perfect conviction, laying particular stress upon the words. "All this I see and know, without becoming the subject of any visions, and without being a fanatic; but when I am alone, my soul is as it were out of the body, and in the other world; in all respects I am as in as visible manner there as I am here. But when I think of what I am about to write, and while I am in the act of writing, I enjoy perfect inspiration (*saager jag en full komling* inspiration); for otherwise it would be my own; but now I know for certain that what I write is the living truth of God." (Worcester's "Life and Mission of Swedenborg," pp. 385, 386.)

As we read the above tremendously strong words—such as we have never found between Genesis and Revelation—we are greatly disappointed as we recall the many statements from his followers, who do not seem to write as if they believed the Baron. Take, for example, the fol-

lowing, already mentioned elsewhere, we believe: "The 'Diary' is not, however, suited for an early student of Swedenborg. The principles upon which it was written, not being understood, a young reader could hardly fail to form erroneous ideas from it, and misjudge the work itself." (White, p. 76.)

This was also impressed upon us when trying to procure his "Spiritual Diary." We wrote to different Swedenborgian publishers, but they had it not for sale; and, insisting and persisting in the matter, we finally did secure the coveted prize, under certain conditions we need not repeat; but the following quotation from one firm will convey their own ideas of the value of their "inspired seer's writings," namely:

"As to the 'Spiritual Diary,' I would say, that I think something else would be more useful. . . . It is interesting, certainly; but it is more curious than instructive to all but those who, with extensive knowledge of the system, are able to put things where they belong, and in right relations—part to part. Swedenborg used all the important things in it in his works, as occasion presented, sometimes quoting, sometimes greatly condensing, or summarizing." (Publishers, to the writer.)

Certainly, that is a bad give-away, when the "Publishers" have to say, "'Spiritual Diary' is more curious than instructive, except for those who are able to put things where they belong." If Swedenborg was inspired, it was his duty to write so "that everything was put where it belonged." We submit this question for the reader's consideration, and now pass on to a proper consideration of

THE "SPIRITUAL DIARY" ITSELF.

For obvious reasons, the "translators and publishers" have withheld from the public eye the first part of this

"Diary." The first one hundred and forty-eight (148) "Nos." are *not* obtainable, because they have not been published. So we must begin with "No. 149," under date of October 9, 1747. Nos. 150 and 151 bear date of October 12, 1747. After these numbers and dates, the most patient reader will *not* find (as a *general thing*) any order in the "dates" or "numbers." Had not his writings always been in the hands of his most trusty friends, we would naturally be led to conclude some one had exposed the pages of his "Diary" to the "winds," and they had been terribly "mixed up" before publication. We offer a few examples, as follows, commencing with the *first*, as stated above, "149:"

"Nos."	"DATES."
No. 149.	October 9, 1747.
No. 150.	October 12, 1747.
No. 151.	October 12, 1747.
No. 152.	September 14, 1747.
No. 154.	August 19, 1747.
No. 164.	August 2, 1747.
No. 166.	July 25, 1747.
No. 166.	July 26, 1747.
No. 191.	August 31, 1747.
No. 192.	No date. Here he ran into "conjugating Hebrew verbs."
No. 193.	September 2, 1747.
No. 203.	October 4, 1747. (See first No. above.)
No. 205.	October 9, 1747. (See also above.)
No. 232.	November 3, 1747.
No. 234.	November 1, 1747.
No. 397.	April, 1745.

This highest number antedates the first above by two years and a half! (No. 149, October 9, 1747; and April, 1745. It's odd, is n't it?)

Is it not remarkable, yea, astonishing beyond all comprehension, that we should find such confusion in the "Diary of any man that poses as a sane man, saying

nothing about being specially inspired of God for that work? Here we find "translator" and "publisher" in the labyrinths, not knowing which way to explain him; and, after they are through, things are not explained!

When they arrive at "No. 397," dated April, 1745, and the many preceding "Nos." from "149, October 9, 1747," years earliest dated, they admit it inexplicable, and say:

"The reader will observe that this date is not consecutive either with the preceding or the following 'Nos,' and the author must have inserted this occurrence here, either from memory or from some notes which he wrote on the occasion in order to preserve it. It is supposed that this occurrence is the same as that which the author is said to have mentioned to Mr. Robsahm. But there are so many things there stated which are *not* mentioned here, that, if they should be the same occurrences, it shows us how many things are added to an account by tradition, and how vain and dangerous it is to rely upon tradition as a medium of truth to mankind."

For years it has been a matter of astonishment, as we have read accounts from the disciples of Swedenborg, concerning him, how it was possible for them to make such strong assertions concerning his greatness, in the face of what we have already seen, and what will follow in these pages. We will insert another extract from J. J. G. Wilkinson, in his "Biography of Swedenborg," that the reader may judge the justice of such estimates, or the candor of such writers. Mr. Wilkinson says:

"This unflagging man, with a memory of most extraordinary grasp, which enabled him to administer the details of an intellect ranging through all truth on one hand, and through the whole field of Scripture on the other. Then take into account the unity of the work,

from first to last—the constant reference that binds its parts all together—and show the caution with which each strong affirmation is first set down. Observe, also, the facility of phrase, the happiness of mind, the easy greatness, which shine along and dignify those serious pages.”

Of course, this is Mr. Wilkinson’s estimate of Swedenborg. Now, after this boasting of Wilkinson’s, of his greatness, call Swedenborg to the front; let him speak for himself. August 27, 1748, in his “Diary,” he says:

“During several years, not only had I dreams by which I was informed about things on which I was writing, but I experienced, also, change of states, there being a certain light in what was written. Afterwards, I had many visions with closed eyes, and light given me in a miraculous manner.” Now how does that agree with his boasted inspiration we have just read from him? But let us hear from what source comes his inspiration; is it from God’s Spirit, or “evil spirits.” Hear him:

“There was also an influx of spirits, as manifest to the senses as if had in the senses of the body; there were festations in various ways by evil spirits, when I was in temptation; and afterwards, when writing anything to which the spirits had an aversion, I was almost possessed by them, so as to feel something like tremor. Flaming lights were seen [confirming what was written], and conversations heard in the early morning, besides many other things. . . . For nearly three years I have been allowed to perceive and notice the operations of spirits, not by any sort internal sight, by which I noticed their presence, which was various, their approach and departure, besides many other things. . . . I wondered at myself that I had not, so far as my own consciousness told me, any concern for my own honor, and that I was no longer inclined to

the other sex, as I had been all my life long." (Worcester's "Life and Mission," pp. 173, 174.)

ABOUT DREAMS.

When Mr. Robsahm inquired of Swedenborg if there was any dependence to be put in dreams these days, he replied, "No." And later, in his "Arcana Cœlestia," No. 10,290, he wrote as follows, "The Lord speaks with the man of the Church in no other way than by his Word, for he illuminates man, so that he may see the truth; and he also gives perception, so that man may perceive that it is so."

And yet, after all this, he goes right along dreaming and dreaming, and recording *his dreams* as revelations.

But let us turn to him again, and hear him about his experience with the spirits:

"April 5th. I was assured that my sins were forgiven, and yet, I could not control my wandering thoughts so as to restrain some expressions opposed to my better judgment. I was, by permission, under the influence of the evil one." (See also, Worcester's "Life and Mission of Swedenborg," p. 176.)

"No. 480, January 15, 1748. I have learned from much experience that the worst spirits of all the ultimate heaven are those who are called Christians in the world. Such, for the most part, have no faith, and they persecute and hate all relating to true faith; nor do they suffer themselves to be instructed; and they presumptuously continue—yea, they are the most deceitful, and at times venture such deceitful acts against the Lord. For they act from their nature, and, when they are left to it, they are furies. The Mohammedans very much wonder at this; for the Mohammedans are the meekest of all."

What a shot in the face of Christianity, with his

charger; and what a generous bid for Mohammedan sympathy! And all this in heaven, eh? Is there any wonder that Ralph Waldo Emerson should wittingly say, in speaking of Swedenborg's communications with angels and spirits in heaven, that they "all learn to talk

SWEDENBORGESE?"

"April, 1748, 10 o'clock. I went to bed, and in little more than half hour afterwards I heard a noise under my head. I then thought that the tempter had gone. Immediately afterwards a tremor came over me, powerfully affecting me, from my head over the whole body, accompanied by sounds. This was repeated several times. I felt that something holy had come over me. I fell asleep, and about midnight or a little later in the night a powerful tremor seized me from head to foot, with a sound like the concourse of many winds. By this sound, which was indescribable, I was shaken and thrown on my face; while at the moment I was thrown down I became awake, and I then saw that I had been prostrated."

"April 7 and 8. I was in temptation where thoughts invaded me which I could not control; nay, they poured in so powerfully that all my other thoughts were kept under, and full liberty was given them to resist the power of the Spirit, which leads in a different direction. The infestation was indeed so strong, I must either have succumbed or become mad. . . . I dreamed how a big dog, which I thought was fastened, flew at me and bit me in the leg. Some one came and held its terrible jaws, so that it could do no more mischief. The day before I had been at the medical college hearing a lecture, when I was rash enough to think that I should be mentioned as one of those who understood anatomy best. I was glad, however, that this was not done.—April 10 and 11.

When I awoke, I began thinking whether all this was not a mere fantasy; and then I noticed that my faith was vacillating. . . . I slept this night about eleven hours, and during the whole of the morning was in my usual state of gladness, which was, nevertheless, attended with a pang. . . . I am still weary in body and mind; for I know nothing but my own unworthiness, and am in pain on account of being a wretched creature.—April 11 and 12. There is not a single thought which is not very much alloyed with uncleanness and impurity.—April 12 and 13. I am continually in a state of combat between thoughts which were antagonistic to one another.—April 13 and 14. During the whole day I was in conflicting thought, which tried to destroy that which was of the Spirit by abusive language. I found therefore that the temptation was very strong.—April 15 and 16. The most singular is now, that I represent the inner man, and as it were another than myself; that I visit my own thoughts, frighten them; that is, the things of my memory; that I accuse another.”

“London, May 19 and 20. On the 20th I was to go to the Lord’s Supper in the Swedish Church, after having many pernicious thoughts, from which I perceived that my body is in a continual state of rebellion: this was also represented to me by scum, which was to be skimmed off.—July 21 and 22. On waking I had a ‘vision,’ when I saw much gold before me; the air was full of it. This denotes that the Lord, who disposes of all things, gives me in spiritual and in worldly matters all that I need, whenever like a child I cast my care on Him.—July 29 and 30. I saw a great beast with wings, which at times looked like a human being, yet with a great gorge. It did not dare to touch me. I pursued it with a sword, yet I had no chance, nor was I strong enough in my arms

to strike it. At last I saw it standing before me with a gun, from which it fired something like poison, yet without much effect. Immediately afterwards I thrust my sword into its jaws, yet without much effect. I ascended higher. It seemed to me as if some one said that it was slain. The day previous I had been thinking of the woman and the dragon in the book of Revelation, and I wished that I could be instrumental in killing the dragon; when yet there is not anything in my power, but only in the Lord's."

(The following "footnote" is added to explain the above wakeful dream.) "It is noticeable that Swedenborg seemed to himself to thrust his sword into the jaws of the dragon with—so far as he could see—but little effect; yet after he was taken up he heard that the beast was slain. With all his might he thrust the sharp sword of true doctrine, given him from heaven, into the jaws of the pernicious doctrine of justification by faith alone, without perceiving much effect on earth, with joy he must now learn above that the old doctrine is at an end." (Is it, *eh?*)—"August 27. During the past few days I was very much troubled and oppressed by my sins, which seemed to me had not been forgiven, and which prevented my attending the Lord's Supper the last time. Yesterday, however, it seemed to me that I had been relieved. During the night the soles of my feet appeared all white. This signifies that my sins have been forgiven."

CHAPTER VI.

Swedenborg's "Spiritual Diary."—Continued.

"Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord."—JER. XXIII, 32.

WE probably made a mistake in not introducing the following statement from the "translator" and "publishers" at the opening of the former chapter, which we insert here, taken from the "Preface of Spiritual Diary." Their "difficulties" are hinted at in these words:

"In order to make the sense sufficiently clear, it was found necessary, on account of the elliptical style of the original, for the translator carefully to insert every word and phrase necessary to elucidate and explain the sense, within brackets." The publishers bear this testimony. The Latin Editor, Dr. I. Tafel, at the beginning and conclusion of many of the Nos. and many parts of the text thus introduces parentheses. There are some cases in which the translator has inclosed the text within parentheses (although not so marked in the original), for the sake of rendering long and complicated sentences more perspicuous.

We now purpose to give a running quotation from beginning to end of this chapter, only making occasional quotations from some of the lives written concerning him; and for this reason—when they are correctly quoted—it shows the reader that we would give every possible assurance that he is not misquoted. Another thing; when no

dates appear, there were none; when no numbers appear, none appear in the Diary; when both appear in the original, we give both:

“January 6, 1747; No. 447. In the afternoon, in a vision when awake, I saw Mohammed indignant at a crowd who came to him, and driving them away with a certain force, and indeed with anger, saying they should not come to him, but go to Jesus, the Son of God, because he perceived him to be only Son of the Supreme Creator of the world and earth. I heard him say similar things. I now perceive that he hears these things and directs his words, beseeching me that I should tell them to his worshipers.”——Worcester’s L. & M., p. 219; also S. D. No. 2583, says: “During these years Swedenborg visited the hells, heard their complaints, was permitted to comfort them, and saw troops of them set free and raised up, under the care of angels, among the good. At this time he was most deeply impressed with two things: First, the sinfulness of the human heart, on account of which, he still says in the old language, all men are condemned to eternal punishment; and, second, the infinite mercy of the Lord which would save all. From this and from what he sees going on he insists stoutly, not only to himself, but to the spirits of Jupiter (No. 3489), that the Lord permits no punishment except as a necessary means of reformation, and that there is no such thing as punishment to eternity. (S. D., Nos. 1039, 1074, 3528.)——There are many indications that at this time, though he knew that some had remained in their hells for ten or twenty centuries, Swedenborg was persuaded that all would be stripped of their desire to do evil, and would, with what life remained, be taken up among the good, to perform such uses as are performed by almost lifeless bones. (Nos. 286, 1377.) Also Arcana, written 1748, No. 699: Speaking of comfort-

ing those in hell and the lower earth" (Worcester continues) "with Nos. 827, 831, 955, to describe the punishment of most abominable spirits, of several kinds, as lasting for hundreds of years, till they have little left, or conceive shame, terror, or horror, for such practices as they have been accustomed to. (No. 967.)—When the wicked are punished, there are always angels present to regulate the punishment, and to alleviate the pains of the sufferers as much as may be; but they can not remove them entirely, because such is the equilibrium of things in another life that all evil punishes itself; and unless it be removed by punishment, the evil spirits must needs be kept in some hell to eternity, (as) otherwise they would infest the societies of the good, and do violence to the order appointed by the Lord, on which the safety of society depends. This agrees with passages already cited from Diary, some of which are referred to in the author's index, as follows: Man is such that he has been condemned to hell to eternity; but of the Lord's mercy, after punishment and vastations, he is taken out thence. With these various indications of Swedenborg's belief, in 1748, that all would be brought out of hell, we know of nothing that distinctly indicates a contrary belief at this time." (Worcester, pp. 219-221; S. D., Nos. 4511-4513.) "But we soon see signs of modification of belief. After a year's experience with an exceedingly treacherous class of spirits, whom he calls sirens, in the latter part of 1749 he speaks of them with no hope of their possible amendment. The infernal ones, male and female, who receive nothing of amendment by punishment, are those who are borne towards hell. The most profane sirens, with the rest, were punished many times severely, so severely as we can hardly describe for the tortures; but yet they were afterwards the same and worse; such are they who are borne to hell and fall in thither when filled with

evils. But those who are punished in the world of spirits, and receive amendment, are they who become better."

We now return direct to Spiritual Diary, No. 220: "When awakened last night many things were shown me which I can not describe. There was a sort of revolution of spirits, with clear perception that many who were in the lowest heaven were being thrust down, and many that were in captivity were ascending.—No. 297, December 5th. I have known that thousands and myriads were raised up out of the pit, or the lowest parts of the earth, and indeed in what way they all could be allotted their places in the heavens; at last I have been taught to-day that the most of them seem to themselves to be conveyed as by chariots and to be borne around to various places, and to try each one whether here or there is his proper place; that is, whether there is an agreement of his soul with those who are there; and otherwise, as general happiness, being borne on further until they find agreement and rest; that is, with souls which agree with their own disposition; nor is there ever a soul raised up by God Messiah which does not find its rest, and thus its company, with others conformable to its own disposition.—Sept. 1, 1748. No. 3029. Very many were glorifying the Lord on account of his coming and their liberation from hell, and there was so great joy at their good fortune that some said they could not bear it. The glorification was so general that some in hell desired to join in it.—Dec. 8, 1747. No. 316. I have been taught by living experience that evil spirits of the diabolic crew can enter heaven and be among the angels; and this they did, as they thought, by deceitful arts which they devised, which I was also permitted to know, for they thought I could not understand their machinations; but I was permitted both to hear and perceive them. They were considering one way by which they

thought they might safely enter; one way they were rejected, and they appeared to find another way by which they ascended, which I also seemingly perceived, but in a manner in which I had not been previously instructed. This, however, was only from permission; and the angels in heaven did not know that there were such spirits there. The angels could not at that distance sustain the approach of such spirits, much less that they should enter. Because there would be such a sensation of cold that they could not possibly be together, for I was permitted manifestly to perceive and feel the cold.—Dec. 10. No. 330. I have spoken concerning the hewers of wood in the other life; namely, that they continually labor. The reason is, because sometimes there appears to them a sheep with a lamb, which says to them that they should wait a little, and God Messiah would come in a short time.—Dec. 30, 1747. No. 421. That Peter was cast down from heaven was manifestly shown me; after that time I heard nothing of Peter except to-day, when it was told me that more come to adore Peter than heretofore, beseeching him that he may let them into heaven. The cause probably is, that something is now discovered to the Israelites; so Peter is now let down from heaven; and that they can no longer approach him now as souls formerly did from this world.”

“No. 458. January 8, 1747. When I was about to go to sleep, it was stated that certain spirits were conspiring against me with the intention of killing me; but because I was secure, like their other threats, I cared nothing about it, and fell asleep. About the middle of the night I awoke, and felt that I was not breathing from myself, but, as I believed, from heaven, which I manifestly perceived, so that the respiration was not mine. It was plainly told me that the entire heaven of spirits had conspired

against me, with the intention of suffocating me; and immediately as they were about to carry out their attempts a heavenly respiration existed, and thus they were obliged to desist from their attempt.—Jan. 8, 1747. No. 459. The leader was admitted into the interior of my body. I was let into a certain celestial state, so that I could not repel those guests, still less avenge the injury done me, which he also understood, saying that this was pacific; being, however, as though deprived of reason, and breathing revenge, he insisted, and still insists, in carrying out his attempt.—Jan. 15, 1748. No. 476. This night three primates were cast down from heaven; namely, A—, J—, and M—, who were near me, and two of them were deprived of the faculty of understanding, so that they were foolish, as devils are, when deprived of the faculty of perceiving, and who have only an instinct remaining, except A—, who still possesses his intellectual faculty. Others were substituted in their place, that they might receive those who came; but they complained that they could do nothing for them. They state that they come in troops, and inquire where A—, J—, and M— are, who appear very greatly deformed; their deformity can not be described; they are entirely destitute of understanding, for they can not perceive anything true or good; they are therefore to be lamented, for they run about like insane persons through—as they think—the street of Jerusalem, and beg; but no one runs there, as they say, who is willing to give them nourishment.”

(Evidently the Baron “gets back at” those two fellows in some way, who had “crossed the line of his path,” and he is now paying them up.)

“Jan. 27, 1748. No. 575. I have stated something” (No. 330) “concerning the hewers of wood; also those who cut or saw not only wood, but also grass, by which labor

they endeavor to warm themselves. When it was inquired who they were, it was stated they were those who had lived morally well, and had done no injustice to any; but in civil life were represented as good. They also gave to the poor and needy, and thought that they merited something thereby. Of this character are such after death; they are cold, and seek to acquire warmth by sawing, or cutting grass into the minutest pieces.—No. 825, Feb. 18, 1748. The spirits who represent the kidneys, the ureter, and the bladder in man are to the left side of the face, but in front at a distance between the region of the temples and the forehead. . . . There appear besides to the left huge swine joined together, by which are represented the earthly matters which are urinous, and separated from the serum; thus the representation of the earthly matters in urine effected by swine so joined together of great size to the left side, not far off, carries one in almost the same plane, if not a little higher. The same spirits who are, as it were, kidneys, ureters, and bladders, and who but ill understand man's higher thoughts, can not penetrate beyond the exterior of things. They sometimes inquire whether such a thing was said concerning themselves when it only concerned others; whether to this or that effect, when quite otherwise.—Feb. 32, 1748. No. 939. Concerning the mammillary process in the brain are those which imbibe, by their interstices, the phlegm of the interior of medullary substance of the organ, and secrete it into the nostrils, whence it is rejected as entirely useless, as is the mucus of the nose, for it is not employed in the gullet, because it would conglutinate the food and destroy the appetite.—Feb. 23, 1748. No. 941. Such spirits are in front a little forwards the left, in the plane of the face, from which they are remote; and when they come into sight there appears a large and broad tun (or vat) of a

brown color, in which they are kept because they are infernal, for in their insanity they consider that they govern the universe.”

“Feb. 23, 1748. No. 945. In respect of one kind of punishment, it is so filthy that it ought not to be described; and such is likewise the other, for it consists in making the body and face defiled and hideous, that there is nothing human left, for the face is made to resemble a coarse cake, but so diluted and round, that everything human, together with everything worthy of man, has perished.—No. 946. (No date.) The spirit is then rolled round, while the arms, being so besmeared, and kept extended and immovable, but which appears as sleeves only, and not arms, a little white, being thus extended, and the body constantly kept revolving, and it is proclaimed before all of what revengeful nature he is, in order that they may be touched with shame to their inmost heart; thus he must become a suppliant to him, what he shall say in his supplication.—Feb. 23, 1748. No. 947. After this he is carried towards Gehenna into the muddy lake, and is there rolled into mire and immersed into it as though he were to be suffocated, so they are like a mass of mud. Such punishments are for those who have been tenacious of revenge; and unless they abstain from evil, the punishments are repeated, though it were to eternity.—No. 948. Feb. 23, 1748. These things relate to myself, such as I formerly was; and they also relate to another whose name I do not mention here, because he had been such from his childhood, and indeed he had revenge against me, whom seeing in a dream he burned with deadly hatred; but he did not know that it was myself.—Feb. 25, 1748. Nos. 1005-6. In respect to those who belong to the province of the spleen, they are situated almost directly above the head, where the dragon is, so that as yet I do not know

whether the spleen be the office of the dragon; for those who belong to the province are such as have commixed profane with holy things, which are abominations; such spirits constitute that province. They are abominable in their operations, mixing holy things with profane, in a manner so abominable that I do not wish to mention it; for they mix all holy things with profanities, as it were to become magicians, and others according to abominable rites.—Feb. 26, 1748. No. 1012. Those who constitute the province of the gall-bladder are behind; such as come into this province enter thither without knowing it; for it is the peculiar office of the viscera of the body to attract the blood; thus the obsolete blood is attracted into the gall bladder.—No. 1013. Feb. 26, 1748. The spirits in this province are much as, during their life in the world, have utterly despised what is pious, or celestial and spiritual, thus the life of such things; yea, they so despise such life that they treat it in themselves, or manifestly when with others, with scorn, each in his own manner. Such are they who are sent into this province behind, or into the gall bladder; they are urged on thither without knowing whither they are going.”

“No. 1013½. Feb. 26, 1748. A certain spirit came to me, inquiring whether I knew where he might dwell. Judging from his speech I thought he was well disposed, and when I told him he could remain here, he was contented to do so; but the castigating spirits of the province approached and miserably tormented him, at which I was grieved, and was desirous to prevent them, but they persisted, nor could I hinder them. I was thereby instructed that I was in the gall bladder.—No. 284. [No date given.] After midnight I awoke twice, and had a lively vision of what was doing in the spiritual spheres about me. There were certain spirits that had emerged from the

lowest hell, and were accompanied by a certain crew, which appeared to themselves to be carried about; a certain orbit under feet, around which they went seeking after innocent virgins, and this they did with all cunning and diligence. That crew, after having wandered about that orbit, and having sought in vain, they found at last one innocent person, whom they approached in phantasies in different ways with blows and declarations. At length they came to me, and desired to translate me from one place to another, as one said, that they might pervert me with their cunning devices. I was by their phantasy let down, as it were, into a tun, where there is such a state as can not be described; nor was it permitted that I should be let down thither on account of the dreadful abominable things which are there.—No. 399. [No date.] This day, while awakened in the night, I was infested by the worst of spirits.—No. 414. December, 1747. It may appear wonderful to everybody that the diabolical crew desired to dwell nowhere but in filthy places, which they sometimes have compared; yea, they have represented to me that they love to abide in filthy places, where there is human dung; nor do they choose any other places, preferring them to others. Other spirits confess the same before them.—No. 910. Feb. 21, 1748. I heard a certain hoarse muttering sound, like that of a great mill, which seemed rather to come from the left, above me; but I was not aware what it was. Soon after I perceived a spirit lying near me, to the left, above the same region, who, as though asleep, said nothing else than, 'I am nothing,' 'I am nothing.' I supposed that this was a kind of vastation, or desperation, before they are taken from the lowest earth. When he perceived me to be near him, I began conversing with him. Thus I was permitted to know that he was one of the crew who scraped up riches, and have their mind

intent upon them and have delight therein, especially if it be like gold in their coffers. Such spirits being in the vicinity infest those of whom we speak; wherefore they thus lie down, as it were, upon their coffers and riches, and think whether any such are present, for they are often infested by them. Hence it is that they cry out by themselves, in order that the robbers may hear them, and thus forbear plundering them. Such is the miserable life those spirits lead, who make their inmost joy to consist in the possession of silver, gold, and riches.—No. 935. Feb. 23, 1748. Such is the punishment of revenge, because the most filthy abominations are involved in revengeful states, which are thus represented; namely, by members or features which are extremely hideous; and as they are abominable things involved in such states, so it is inevitable that similar dreadful punishment must ensue which attends them. And for such spirits there is a muddy lake on the left side of Gehenna, in a low place there in the region of the feet.”

“No. 936. Feb. 23, 1748. Afterwards there appeared the head of a dragon, with great jaws, and with a grate of teeth; it was quite fiery within, so that it appears as if there were fiery flames within the jaws. This punishment is afterwards inflicted; and it is like a consuming fire, for they are cast into such jaws.—No. 938. Feb. 23, 1748. The spirits in this muddy lake who inflict punishment are malignant women from the province of the bladder.”

“No. 1054. Feb. 27, 1748. Sometimes evil spirits are permitted to insinuate themselves, through cunning, into heaven; that is, into the company of the angels, for thus they are in heaven. But when they are discovered, which arises from their discordances, they are cast out of heaven. The reason is, the angels are to be tried and proved, whether they are of such a nature as heavenly things ought

to be, for there is always some feculence adhering to them, which is successively and at different times to be exterminated; in this manner the angels are misled, and their defects made known. Evil spirits are like ferments, which excite evil into commotion; and if the angels, in such cases, suffer themselves to be misled, they are therefore for the time sent down from heaven, when they undergo a species of vastation suitable to their states, and are again admitted afterwards. These things I have heard sometimes."

(We want the Baron to have the "right of way" with his *Spiritual Diary*, so the reader can see somewhat how it appears on reading his *Diary*.)

"No. 1288. March 10, 1748. The infernal or fury who was of this hell, and who carried with him such venomous sphere, and who sent an infant with a dagger and a vessel of poison to me, and afterwards also another, was removed, that he might be remanded to the cadaverous hell. He proceeded towards the left, a little towards the region of the temples, in the same plain therewith, to a great distance without descending. He afterwards sunk down, and first appeared into fire, and then into fiery smoke like a furnace. He now advanced forward, then sideways in every direction, when he became immersed in a cadaverous stench. On his way thither he was continually thinking evils and intending them, especially against the innocent, without a cause. The spirits around me were hurried, and fled away. Whilst he was passing through the fire he uttered lamentations. This hell is underground, in caves eternally dark, which have been before described.—March 11, 1748. No. 1292. There is a certain hell, which is that especially of the worst kind under the left foot, but not subterraneous as the other hell above-mentioned, but in a very low region. A certain smoke exhales thence, yet not smoke

only, but such steam as arises from excoriated swine which are placed in a trough with hot water, that the hair may be taken off, as they do in some countries; for instance, in Holland. Such steam, with mingling smoke, ascends from that hell."

"No. 1293. [No date.] There was a black spirit let down into the same region, because he could not be admitted in the other hell above-mentioned because for certain reasons, he had to still remain above among the spirits; for he could not be let down, wherefore he was sent thither; but the spirit fled away, saying that he was black, consequently a robber, who would kill them, for he bore distinct marks that he might be shunned as a murderer. When he told them that he would not kill them, they durst not remain, preferring to relinquish their riches, which they appeared to have hoarded up, and abandoned them to the spirit, for they were mightily afraid of their lives, using every precaution, lest the robbers should plunder them of their possessions in their coffers.—No. 1221. March 8, 1748. There are spirits that constitute the urinary province, the grosser kind of spirits examining every soul they meet with, and desire to chastise and punish him; but their mode of judging is such, that whatever appears to them as disorderly and in their eyes reprobate, they arraign as such, and studiously seek to punish such, irrespective of circumstances, of what nature they be; for as they proceed no further than to externals, they do not concern themselves about circumstances. So those just above Gehenna, and extend themselves not far from the face, in the plain of which they are towards Gehenna, but above it. This may therefore be called the Judgment of Gehenna. Of what nature these spirits are may be evident from comparison of those phantasies and their life with the operations of the kidneys, the ureters, and the bladders.

March 8, 1748. [No number.] Concerning the speech of the angels. It is not easy to describe the angelic speech, because words must be employed by which natural and corporal things are signified; hence, also, ideas partake of the like nature, and that according to the condition of each; for such is the nature that if the angels were to dictate the words, and they were to be written accordingly, they would understand the same in a natural and corporal idea; whereas, spirits and men would understand the same in a natural and corporal manner, as things which corrupt in an exterior degree. I wondered that I could neither think nor speak with angels.—No. 1221½. [No date.] I wonder that I could not think nor speak with angels, but through a medium of spirits, except it was granted, in some measure only, to know that it was angelic; and, according to my inmost perception, I could sometimes think that I thought in an angelic manner; but yet it was not so.—March 10, 1748. No. 1227. There are those spirits who have relation to the piteous or vicious execution, especially such as are executed by meninges and the fasciculated fibers, from the brain into the nostrils, where they both condensed and attenuated.—No. 1268. [No date.] The spirits who have relation to the mucus of the nostrils are such as, when they have conceived hatred against any one, must pertinaciously desire revenge. This admitting of no argument, they are consequently inaccessible to any reasoning by which hatred can be dissipated, which hatred breathes nothing but the death of its object. For them such spirits cherish and revolve nothing else in their minds; such spirits are that viscid mucus of the nostrils.—No. 1272. [No date.] The sphere of this spirit had the peculiar operation upon me that I was miserably tortured in the stomach, so that I was seized with constipation, together

with an interior pain, which continued for some time, until I had cast up at different times nauseous acidity from the stomach; such an effect have these upon the stomach, not unlike that of the mucus of the nostrils, which, if a quantity of it is let down into the stomach, so inviscates the food and obstructs the pores, that indigestion is the consequence.—No. 1273. [No date.] Afterwards I experienced a dull, painful obstruction about the orifice of the stomach from a similar cause, for the mucus is there collected, and causes obstruction.—No. 1274. [No date.] When that spirit was with me on the left side of the neck, and when by degrees he lapsed downwards, he appears desirous to suck my blood like a vampire.—No. 1275. [No date.] But being afterwards removed forward, I was not willing to converse with him any longer, because he was susceptible of no reason. It is said that his thoughts interiorly are such that can not be described. He revolves so many hatreds, and so disperses them in every direction, that the spirits around complain that they were also bound by him, so that he was like the mucus, and that they were so reduced by his thoughts, that they at the same time co-operate with him, especially those who were not naturally of a similar genus. Such is the pernicious sphere of such spirits.”

“No. 200. Sept. 15, 1747. These things are written in the presence of the spirits, who are indignant that experience should be derived from them.—No. 202. When the truth and goods of faith are destroyed, and thus obstructed, they are represented by filthy odors, such as arise from stagnant places or from putrid carcasses. And this is also the case in respect to the voluptuous pleasures of men (to which filthy odors correspond); a noisome and filthy odor was thus experienced by me, when my eyes were closed, in the night-time.—No. 153. [No

date.] From experience I have sometimes learned [but he claims all he wrote was by inspiration; how is this?] that spirits can by no means desist, but that they must pertinaciously persist in doing evil to man; and that as long as they have opportunity they persist for several days in doing, and indeed continually, as I have sometimes clearly seen from experience, since by their presence they inflict pain upon different parts of my body, as upon my feet so that I could scarcely stand, and also different parts of my head, with such pertinacity that the pains continue for some time. I was instructed clearly, from those who conversed with me, that such evils are inflicted upon us by evil spirits; for the pain, according to their presence and operations, were allayed and increased, and indeed suddenly with various changes, whilst I was conversing with them, and from the variations it was also quite evident that the pains were caused by them. To relate all the cases of experience would be too prolific.—Dec. 3, 1747. No. 424. This must appear wonderful to everybody, although nothing is more true; namely, that the gospel is preached in the spiritual world in a similar manner as upon earth, and indeed a similar mode of preaching, and with zeal and in a neat and elegant connection of words. For they consider themselves to be men upon earth, as I have stated above. Although it is wonderful, I can declare that nothing is more true. But the gospel is only preached to those who are to be let out of the pit, and to certain others also; that others likewise speak to souls, and preach to them, I know from many things."

"No. 228. Oct. 29 and 30, 1747. I had a dream from which I occasionally awaked, for evil spirits at times so much infested me that I could not sleep. After I had thus been awakened several times, I was at length fully awake. And I trembled over my whole body, and I manifestly per-

ceived by sensations that a certain column of spirits, as it were, surrounded me. I was wondering what would happen. I thought I was thus defended from evil spirits. That column, so sensibly felt, was increasing, of which I had a continued sensation. It was insinuated into my thoughts that this is the brazen wall, as it is called, by which the faithful are defended against the festations of evil spirits. I observed the reasons. It was because I was let down to the unhappy in hell, that I might perceive their state, and announce it to the world that there is a hell.—No. 230. Oct. 23, 24, 1747. Certain female spirits were admitted to me, or I was admitted into their sphere, constantly exhaling with those females who had lived in the world a dissolute life, without any care or concern about legitimate marriages; caring nothing about the internal man, the soul, or about faith. The number of such spirits are great; they lead miserable lives, for they no longer know what delight is, such as it is in the other life.—Sept. 23, 1747. [No number.] I was thinking whether the devil could be of so great malice as to be able to tempt the inmost principle of the Messiah; but I heard a voice from heaven saying, that because he was created in a state of perfection and fallen, such malice as exists in him could by no means be conceived. And because Adam was infected with malice, he was expelled from Paradise, and the way to the tree of life was guarded, for he could pervert every man, the Messiah only excepted; now, however, he is kept in bonds (chains), and only his crew are emitted, who are thus understood by the devil, as he is called.—No. 872. Feb. 19, 1748. A certain spirit from the inhabitants of ‘Jupiter’ came to me, and importuned me to intercede for him, that he might come into heaven. He described his state; that he did not know that he had done evil, only that he had threatened the inhabitants of

that region, and afterwards instructed them. He was one of those on the left side below, and he spoke, as it were, with a divided tongue, concerning whom mention occurs above."

Doubtless the readers will be satisfied, if we now pause, and omit the almost endless "visions" the Baron records concerning the inhabitants of "Mercury, Venus, Saturn, and Jupiter," for, after examining ninety-eight other examples in his Diary, it is not worth while giving more of them, because the repetition is sickening. Life is too short!

CHAPTER VII.

Cases of Mental Disorder.

“Raging waves of the sea, foaming out their own shame.”

—JUDE 13.

“A PERFECTLY sane and just mind is a rare and invaluable gift,” says an eminent writer. He then quotes from an old author, under the head of “Hidden Magnets,” who thus illustrated his subject: “A watchmaker told him that a gentleman put into his hands an excellent watch which went irregularly. He took it to pieces and put it together twenty times. No defect was discoverable, yet the watch went intolerably. At last it struck him that possibly the balance-wheel might be too near a magnet. On applying a needle he found the suspicion true. Here was the root of all the mischief. The steel works in the other parts of the watch had a perpetual influence on its motion. The necessary change was made, and the watch went all right.” The writer then adds: “The soundest mind, if magnetized by any predilection, must act irregularly.”

In this chapter we will give striking examples and a variety of cases of persons who suffered some mental disorders; some for only a time, and then recovered; others who never were restored to soundness of mind. Some of these cases the reader will find, in many particulars, resemble the case of Swedenborg. Others present such a variety of cases as to furnish the mind with reason for believing almost any form of insanity may be expected to be met with.

SIR WALTER SCOTT.

He says: "We may not feel at liberty to challenge those who imagine that they see ghosts and phantoms when there is nothing about them; because it is easy to suppose that they see these things; because their imaginations are awakened by dreams, or reveries; or because of some diseased organs of sight, so that in one or the other of these cases we apprehend a solution for all cases of what are called ghost stories."

REV. DR. ADAM CLARKE.

Dr. Clarke relates that he knew a man in England who imagined that he was a bear, and actually went about under that impression, and acted like a bear. Already we have called attention to King Nebuchadnezzar, who seems to have been seized with the notion he was a beast, and went among them for seven years.

THUCYDIDES THE HISTORIAN.

Thucydides gives an account of a terrible plague that swept through Athens, and carried away very many of its inhabitants; and those who did survive in many cases had no recollection of their own or family name; all was blank. The shock this disease produced was equally disastrous to both body and mind.

DR. RUSH

says in his "Diseases of the Mind:" "A man came under my notice, while connected with the Pennsylvania Hospital, who imagined and insisted that he was once a calf, and gave the name of the butcher who killed him, and naming the stall in the Philadelphia market in which his flesh was sold, previous to his present form of existence."

FRIEDRICH PARALLELING SWEDENBORG.

Special attention is called to this case, as a striking parallel in many ways to Swedenborg's case. Nicolai (Christopher Friedrich), a celebrated author and bookseller of Berlin, born 1733, died 1811, aged seventy-eight years of age. He was a man of superior attainments, and having a remarkable experience with his imaginings—or "visions"—as Swedenborg called his. He presented a paper before the Royal Society of Berlin, February 28, 1799, about twelve years before his death, a part of which we here give:

"My wife and another person came into my apartment in the morning in order to console me; but I was too much agitated by a series of incidents which had powerfully affected my moral feelings to be capable of attending to them. On a sudden I perceived, at about the distance of ten steps, a form like that of a deceased person. I pointed at it, and asked my wife if she did not see it. It was natural for her not to see anything. My question naturally alarmed her very much, and she immediately sent for a physician. The phantom continued for about eight minutes. I grew at length more calm, and, being extremely exhausted, fell into a restless sleep, which lasted about half an hour. The physician ascribed the apparition to a violent mental emotion, and hoped there would be no return; but the violent agitation of my mind had in some way disturbed my nerves, and produced further consequences, which deserve a more minute description.

"At four in the afternoon the form which I had seen in the morning reappeared. I was by myself when this happened, and being rather uneasy at the incident went to my wife's apartment; but there likewise I was persecuted, which, however, at intervals disappeared, and always presented itself in a standing posture. About six o'clock

there appeared also several walking figures, which had no connection with the first. After the first day the form of that deceased person no more appeared; but its place was supplied with many other phantasms, sometimes representing acquaintances, but mostly strangers, those whom I knew were composed of living and deceased persons, but the number of the latter was comparatively small. I observed the persons with whom I daily conversed did not appear as phantasms, these representing chiefly persons who lived at some distance from me. Those phantasms seemed equally clear and distinct at all times and under all circumstances, both when I was by myself and when I was in company, as well in the day as in the night, and in my own house as well as abroad. They were, however, less frequent when I was in the house of a friend, and rarely appeared to me in the street. When I shut my eyes, these phantasms would sometimes vanish away entirely, though there were instances when I beheld them with my eyes closed; yet when they disappeared on such occasions, they generally returned when I opened my eyes. I conversed sometimes with my physician and my wife of the phantasms which at the moment surrounded me; they appeared more frequently walking than at rest, nor were they constantly present. They frequently did not come for some time, but always reappeared for a longer or shorter period, either singly or in company; the latter, however, being more frequently the case. I saw these human forms of both sexes generally did not take the least notice of each other, moving like in a market-place, where all were eager to press through the crowd; at times, however, they seemed to be transacting business with each other. I also saw, several times, people on horseback, dogs, and birds.

“All these phantasms appeared to me in their natural

size, and as distinct as if alive, exhibiting different shades of carnation in the uncovered parts, as well as different colors and fashions in their dresses, though the colors seemed somewhat paler than the real nature. None of the figures appeared particularly terrible, comical, or disgusting; most of them being of a different aspect. The longer these phantasms continued to visit me, the more frequently did they return, while, at the same time, they increased in numbers for about four weeks after they had first appeared.

"I also began to hear them talk; those phantasms sometimes conversed among themselves, but more frequently addressed their conversations to me; their speech was commonly short, and never of an unpleasant turn. At different times they appear to me to be both dear and sensible friends, of both sexes, whose addresses appease my grief, which had not fully subsided. Their consolatory speeches were, in general, addressed to me, when I was alone. Sometimes, however, I was accosted by those consoling friends while I was engaged in company, and not unfrequently while real persons were speaking to me. These addresses sometimes consisted in abrupt phrases, and at other times they were regularly executed.

HOW THESE VISIONS WERE DISPELLED.

"These are the leading facts in this case, so far as the mere appearance of the apparition is concerned. But we have this condensed statement. He was a man of philosophical turn of mind, vivid imagination, and extensive learning, examining into the cause of his mental malady, during normal intervals, and so detected the possible cause. His theory was found correct.

"He remembered, a number of years before this occurrence, he had been subject to vertigo, which had been cured by means of leeches; it was his custom to lose blood

twice every year, but previously to the attack this evacuation had been neglected. Supposing, therefore, that the mental disorder might arise from a superabundance of blood, and some irregularity in the circulation, he resolved to resort to the leeches. When the leeches were applied no person was with him except the surgeon; but, during the operation, his chamber was crowded with human phantasms of all descriptions. In the course of a few hours, however, they moved around the chamber more slowly; their color began to fade, until, growing more and more obscure, they at last dissolved into air, and he ceased to be troubled with them afterwards forever."

We call particular attention to the fact that Nicolai, as well as Swedenborg, saw numerous persons whom he knew to be among the living and the dead; and they appeared to him many times, and finally he was permitted to hold "conversations" with these visionary persons, whom Swedenborg calls "angels and spirits." Now, suppose Nicolai had, like Swedenborg, continued in that state the remainder of his life, and "recorded," as Swedenborg did, that kind of conversation as "revelations," the world might have had a very complete duplicate of the senseless twaddle found in the "Spiritual Diary," and other writings of the Baron.

ANOTHER ANALOGOUS CASE.

The celebrated Dr. Macnish's experience with "illusions, apparitions" (and what Sir Walter Scott calls "hobgoblins"), throws further light upon this perplexing question. The first fact that should be remembered, when we come to Swedenborg's condition at the house of Mr. Brockmer, where he had a severe fever, recalls these words from Dr. Macnish, who says:

"In March, 1829, during an attack of fever, accom-

panied with violent action in the brain, I experienced illusions of a very peculiar kind. They did not appear except when the eyes were shut or the room perfectly dark. And this was one of the most distressing things connected with my illness; for it obliged me to either keep my eyes open, or to admit more light in the room than could be well tolerated. I had the consciousness of shining faces grinning at me in the midst of profound darkness, from which they glared forth in horrid and diabolical relief. They were never stationary, but kept moving in the gloomy background. Sometimes they approached within an inch or two of my face; at other times they would recede several feet or yards from it. They would frequently break into fragments which, after floating about, would unite, portions of one face coalescing with those of another, and thus forming still more uncouth and abominable images. The only way I could get rid of those phantasms was by admitting more light into my chamber, and open my eyes, when they would vanish instantly; but only to reappear when the room was darkened or the eyes closed.

"One night, when the fever was at its height, I had a splendid vision of a theater, in the arena of which Ducrow, the celebrated equestrian, was performing. On this occasion I had no consciousness of a dark background, like to that on which the monstrous image floated; but everything was gay, bright, and beautiful. I was wide awake, my eyes were closed, and yet I saw, with perfect distinctness, the whole scene going on in the theater—Ducrow, performing his wonders of horsemanship, and the assembled multitude, among whom I recognized several intimate friends; in short, the whole process of the entertainment, and clearly as if I was present at it. When I opened my eyes, the whole scene vanished, like

the enchanted palace of the necromancer; when I closed them, it as instantly returned.

"But, though I could thus dissipate the spectacle, I found I could not get rid of the accompanying music. This was the grand march in the opera of 'Aladdin,' and was performed by the orchestra with more superb and imposing effect, and with greater loudness, than I ever heard it before. It was executed with tremendous energy. This air I tried every effort to dissipate, by forcibly endeavoring to call other tunes to mind, but it was in vain. However completely the 'vision' might be dispelled, the music remained, in spite of every effort to banish it. During the whole of this singular state, I was perfectly aware of the illusiveness of my feelings, and, though laboring under a violent headache, could not help speculating upon them and endeavoring to trace them to their proper cause. This theatrical vision continued for about five hours; the previous delusions for a couple of days."

This vision was only of short duration, but is helpful in throwing light upon the subject under consideration. Now we submit the question, What is the real difference between Macnish's and Swedenborg's "visions?"

ANOTHER CASE.

In Volume XV of Nicholson's "Philosophical Journal," we have the following account of a patient attacked with a violent fever and deep-seated inflammation. After being measurably restored, he gave this experience:

"Being perfectly awake, in full possession of memory, reason, and calmness, conversing with those about me, and seeing, without difficulty or impediment, every surrounding object, I was entertained and delighted with a succession of faces, over which I had no control, either as to their appearance, continuance, or removal. They

appeared directly before me, one at a time, very suddenly, and yet not so suddenly but a moment of time might be employed in the emergence of each, as if through a cloud-mist to its perfect clearness. In that state, each face continued five or six seconds, till nothing was left but a dark, opaque mist, in which, almost immediately, another face would appear. All these faces were in the highest degree interesting to me, for beauty of form and for variety of expression. They manifested every great and amiable emotion of the human mind.

“Though their attention was invariably directed to me, and none of them seemed to speak, yet I seemed to read the very soul which gave animation to their lovely and intelligent countenances. Admiration, and sentiments of joy and affection, with each face appeared, and regrets upon its departure kept my mind constantly riveted to the visions before it; and this state was only interrupted when an intercourse with persons in the room was proposed or urged, etc. Briefly, it may be said, the apparitions experienced were not limited to phantasms of human countenances; but there were phantasms of books, parchments, papers, containing printed matter. Nor were these all: musical sounds were heard, and the conceptions of sounds were so exceedingly vivid that it seemed to combine with the sympathetic concurrence of a disordered auditory organ; that it was, in effect, the same as if I had heard melodious voices and instruments.”

A RIVAL OF SWEDENBORG.

Professor Fisher, of New Haven, has left us a very interesting account of a promising young man, whom he had under his care, as follows:

“He had, by special effort, wrought himself up into considerable mental excitement on religious subjects;

and this rapidly transferred itself to scientific subjects. In this state of things, he was led to direct his attention to the subjects of foreknowledge, and free agency, and time. In the course of a day or two, he was very much absorbed, particularly in the latter. It was now that strange conceptions, unheard of before, came into his mind. Thinking was no tax to him. His thoughts followed in great rapidity. Among other things, he had made a discovery, or what he thought to be such; namely, 'That truth is God.' His grand discovery he supposed to be the long-expected millennium; and as such it was an era never to be forgotten; and his imagination was full of glorious events about to follow. For about a week he slept none, and ate but little; and his nervous system was evidently very much disordered. Finally, he reduced everything—mind and matter, infinite worlds, and countless intelligences, and all forms of knowledge—to the simple equation, to-wit: $1+1=2$.

"This young gentleman read his lucubration to myself and another person, whom I supposed capable of understanding any ordinary flights of intellect; but, humbling as it was, we were obliged to confess our inability to understand the nature of his wonderful discoveries. However, he consoled himself with the saying of Scripture, 'that not many wise men after the flesh are called,' and continued to pursue the subject of his inquiries in his own way. In his own language, his whole soul was absorbed and drawn forth with an intensity utterly inconceivable by any one who never experienced the like. Ideas were rushing into his mind in torrents. He was exceedingly inventive. He could not write one idea in ten. He could have dictated to ten amanuenses. His powers of memory and associations were quickened in a wonderful degree. He could make all he ever knew converge, like

rays from the burning-glass, to one tremendous focus. He had the whole Bible at his tongue's end. Every muscle of his soul was in exercise, but felt no fatigue.

"He began to write a book, which he thought would be another inspired volume; and he accordingly began to divide it into chapters and verses. Finally, his mind was carried forward with such rapidity, and into such unknown conceptions, that he began to doubt his identity. Sometimes he thought Christ had reappeared on the earth in his own person, and at other times he questioned whether Paul or Adam had not thus reappeared. But, however he might doubt these points, he was certain of one thing: that true religion was to be propagated by his instrumentality throughout the world. He read, in particular, the prophet Daniel, and the Revelation, and every syllable was as plain as the multiplication table. He searched in these books for some prophecy concerning himself; and, though not successful, discovered, as he thought, all the mysteries of Masonry and of the Romish Church. The Bible was a new book to him. He fastened his eyes on its pages with maddening intensity. In this state of mind, he had determined upon leaving college, with the intention of communicating his discoveries to the world; but, being persuaded at last by friends that that was not proper, and that his mind was somewhat out of order, he was finally induced to take some medicine, leave books, and mingle in society, and divert the mind in every possible way. In this way a check was given to his mental disease; and the mind gradually recovered a healthy tone, and all his wonderful discoveries vanished like a dream." ("Disordered Mental Action," pp. 235, 236.)

Doubtless, if Swedenborg had fallen in with as wise heads and hands as this young man did at the critical junc-

ture, the world might have been saved from that calamity that has resulted in imposing upon it many silly imaginings, under the claim of their being a revelation from heaven. We no more doubt this than that such a man did exist.

PROFESSOR FISHER,

concerning this subject, gives his own experience below. His statement, like Nicolai's, is the more valuable, as coming from a thoroughly-educated and scientific man. Through the mercy of God, this great man was not permanently disabled; but, for the time being, was certainly, from some cause, mentally disabled, and not himself. This is his statement of his case:

"To whatever subject I happened to direct my thoughts, my mind was crowded with ideas upon it. I seemed, to myself, able to wield the most difficult subjects with perfect ease, and to have an entire command over my own train of thoughts. I found myself wonderfully inventive; scarcely a subject presented itself in which I did not seem to myself to perceive, as it were, by intuition, important improvements. I slept but a part of the night, my mind being intensely occupied with planning, inventing, etc. All the writings I did was done in the utmost hurry. Ideas crowded upon me five times as fast as I could put them down, even hints of them, and my sole object was to have some memorial with which to recall them.

"I was employed the whole of the time in the most intense meditation; and, at the same time, thinking never seemed to be attended with so little effort. I did not experience the least confusion or fatigue of mind. My thoughts flowed with a rapidity that was prodigious; and the faculties of association, memory, etc., were wonderfully raised. I could read different languages into Eng-

lish, and English into Hebrew, with a fluency which I was never before nor since master of. During the whole time, though I was in a low state of health, I never felt the least pain or fatigue of body."

MR. SPAULDING, OF GERMANY.

This gentleman was well known throughout Germany for his high literary attainments, and, after the experience which is here reproduced, he gave the following account in the *Psychological Magazine*:

"I was this morning engaged with a great number of people, who followed each other in rapid order, and to whom I had to give my attention. I was also under the necessity of writing much; but the subjects, which were various, and of a trifling nature, had no connection one with the other. My attention, therefore, was constantly kept on a stretch, and was continually shifting from one to the other. At last, it became necessary that I should write a receipt for some money I had received for the poor. I seated myself, and wrote the first two words; but in a moment I found I was incapable of proceeding, for I could not recollect the words that belonged to the ideas that were present in my mind. I strained my attention, as much as possible, and tried to write one letter slowly after the other, always keeping an eye to the preceding one, in order to perceive whether they had the proper relationship to each other; but I remarked, and said to myself at the time, that the characters I was writing were not those I wished to write; and yet I could not discover where the fault lay. I therefore desisted; and, partly by broken words and syllables, and partly by gestures, I made the person understand that he should leave me.

"For about half an hour there reigned a tumultuary disorder in my senses, in which I was incapable of re-

marking anything very particular, except one series of ideas forced themselves involuntarily upon my mind. The trifling nature of these thoughts I was perfectly aware of, and was perfectly conscious that I made several efforts to get rid of them, and supply their place with better ones, which lay at the bottom of my soul. I endeavored, as much as lay in my power, considering the great crowd of confused images which presented themselves to my mind, to recall my principles of religion, of conscience, and future expectation. These I found equally correct and fixed as before.

"There was no deception in my external senses, for I saw everything around me; but I could not free myself from the strange ideas which existed in my head. I endeavored to speak, in order to discover whether I was capable of saying anything that was connected; but, although I made the greatest efforts of attention, and proceeded with the utmost caution, I perceived that I spoke other words uniformly than those I intended. My soul was at present as little master of the organs of speech as it had been before of my handwriting. Thank God, this state of things did not continue long, for in about half an hour my head began to grow clearer, the strange and tiresome ideas became less vivid and turbulent, and I could command my own thoughts with less interruption."

This is a remarkable case, and it is worth the more because of this man's eminent ability. After his recovery, he made an examination of that receipt he had undertaken to write, but was not able to finish. He remembered how he had labored to put things in their proper order, and as often failed. And now, as he discovered this strange fact, instead of writing, "Fifty dollars, being one-half years' rent" (which should have been written), the words

were, "Fifty dollars, through the salvation of Bra." And he adds, "I could not recollect any perception or business which I had to transact that could, by means of any obscure influence, have produced this phenomenon."

OTHER CASES, GIVING VARIETY.

During the French Revolution, a celebrated watchmaker in Paris became insane, and was living under the impression that he, with some others, had been executed, and afterwards pardoned, and all their heads restored, as it was supposed; but, through some mistake, he did not get his rightful head, and for this cause he went about bewailing his great loss, particularly his nice teeth and sweet breath.

DISORDERED SENSES.

Buffon, in his "Natural History of Man," gives an account of a priest named Blanchet, who became deranged, and was constantly tormented, as he believed, by the sense of bad odors or exquisite perfumes. Thus he declared, after his recovery:

"I seemed, at times, to perceive odors and delicious perfumes, whose fragrance was so exquisite that neither nature nor the art of the chemist could equal it. At other times insupportable odors, nauseous and bitter tastes almost drove me to desperation. Even the sense of touch was affected with these extremes of pleasure and pain."

And Dr. Neville, of London, says, "Some are so tormented wherever they go by bad smells, they may be seen compressing their nostrils in order to escape the annoyance from which they suffer."

A SEA CAPTAIN'S EXPERIENCE.

In his "Commentaries on Insanity," Dr. Burrows speaks of a sea captain who, having suffered shipwreck,

and almost starved to death, gave this account of his experience: "The latter part of the time, when health was almost destroyed by privations and long suffering, a thousand strange images would affect the mind. Every particular sense was perverted, and produced erroneous impressions; fragrant perfumes had a fetid odor, and all objects appeared of a greenish or yellow hue."

CHAPTER VIII.

Cases of Mental Disorder.—Continued.

“Wandering stars.”—JUDE 13.

BECAUSE of the importance of the question under consideration, we continue to give other examples of cases of Mental Disorder. Not a few cases have already been given, in the preceding chapter, but we want the slow of heart also to believe; and therefore we furnish abundance of proof that almost every conceivable kind of disordered minds may be discovered. For it seems so difficult to recover persons from mistaken theories, and have them abandon wrong notions, that we must be patient in furnishing not only proof, but illustration in abundance. Some minds will so quickly discover Swedenborg's hallucinations that they will, perhaps, be quite out of patience with us for offering so much, and such a variety of proofs, of Swedenborg's mental disorder. But we do not write for such clear-minded and keen-discerning readers, but for those who need “line upon line, precept upon precept.” We want to produce plain facts, that will convince all candid persons who read our book, that they who accept Swedenborg's theology as inspired writings, deceive themselves; nay, stultify themselves, and leave themselves on debatable grounds, whether they are capable of judging between sense and nonsense.

OTHERS DREAM, AS SWEDENBORG DID.

Swedenborg could dream, and then write his revelations; but Samuel T. Coleridge exceeded him, if possible.

In 1772, Coleridge was born, the same year that Swedenborg died. This remarkable man relates this of himself: He had been reading, in the "Pilgrimage of Purchas," an account of the palace and garden of Khan Kubla. He fell asleep, and in that situation composed an entire poem of not less than two hundred lines, some of which he afterwards published. The poem is entitled "Kubla Khan." The first verse is as follows:

"In Xanadu did Kubla Khan
A stately pleasure-dome decree;
Where Alph, the sacred river, ran
Through caverns measureless to man
Down to a sunless sea."

John Haime could preach in his sleep. Mr. Wesley had often heard of this. Finally, proof was given, and Wesley says, in his "Journal," June 2, 1753: "I hardly knew how to give credit to this old story of John Haime's preaching in his sleep. The following proof came from witnesses: About one o'clock, May 25th, he being fast asleep, in two minutes, the following persons in the house were listeners: William, Mary, and Amelia Shent; John Hampson, Joseph Jones, Thomas Mitchell, Ann Foghill, and John Haime, the preacher. He first exhorted the congregation to sing with the spirit and understanding also, and then proceeded to give out the hymn, line by line, as follows:

"Come, Holy Spirit, heavenly Dove,
With all thy quick'ning powers."

He then led in singing to the close of the hymn. He next added an exhortation, to take heed how they heard; then he named his text (John v, 19), 'We know that we are of God, and the whole world lieth in wickedness.' He divided his discourse into six parts; undertaking to

show (1) That all believers are of God; (2) That they know that they are of God; (3) That the world lieth in wickedness; (4) That every individual who is of the world is in this condition; (5) The dreadful end of such; (6) He closed with an exhortation to those who were of God, and those who were of the world.

"After he had gone through two or three heads, he broke off, and began to speak with a clergyman who, he imagined, came in to dispute with him. He disputed with him for some time, leaving him space to reply to his objections offered, and then answering them, one by one. Afterward, he desired the congregation, now that the disturber was gone, to return thanks to God, and sing,

'Praise God, from whom all blessings flow.'

"When he had done preaching, he desired the society to meet; to whom he first gave out a hymn, and then exhorted them to love one another, (1) Because they had one Creator, Preserver, and Father; (2) Because they all had one Redeemer; (3) Because they all had one Sanctifier; (4) Because they were walking in the one way of holiness; and (5) Because they were all going to one heaven. Having sung a parting verse, he then seemed to be shaking hands with each, saying, 'Good-night, brother;' 'Good-night, sister,' etc. This lasted till about a quarter past two, he being fast asleep all the time. The next morning he knew nothing of all this, having, as he apprehended, slept from night to morning, without dreaming at all."

Mr. Wesley asks, "By what principle of philosophy can we account for this?" (Ibid., Vol. I, pp. 554, 555.)

Leaving sleep, let us turn to other peculiarities:

In his "Indications of Insanity," Dr. Conolly gives account of a woman who suffered from *illusions* of both

sight and smell. And she could see all kinds of animals scampering about her; while the smell of brimstone, and the continued sound of singing voices, conspired to trouble her."

DRS. ESQUIROL AND ADAMS.

These writers give an account of a young woman in the La Salpetriere Hospital, whose sense of smell was so disordered, she would frequently request the removal of the cause of some disagreeable odor. Next, she would speak of enjoying the most fragrant perfumes; although in neither case was there any odoriferous body near. Says Dr. Adams: "The strangest part consisted in the fact that she had lost the entire sense of smell; and yet, in that insensate condition of her faculty of smell, her brain was giving her the most vivid impressions of odors when none were present; and if they had been, she could not have realized it, for her sense of smell had long since gone from her."

AN OPIUM-EATER'S TESTIMONY.

This man had used opium immoderately, and it had done its fatal work, by causing his health to be affected, and throwing his mind into an abnormal condition. The nerves of his vision became disordered and thrown into a disorderly position. Whatever his mind turned to, he could see its image. He declares, at night, when he lay in bed, vast processions were seen passing along in mournful pomp. Nor were his visions limited to mournful objects. Whatever he happened to think upon, whether it were landscapes, palaces, armies, or battles in array; in a word, whatever was subject of thought, and was capable of being visually represented, formed themselves into images or phantasms to the eye, and swept before him in order and directness, as if real objects.

ANOTHER OPIUM-EATER

says: "Nothing disturbed me so much as the vast expanse of time. I sometimes seemed to have lived seventy or a hundred years in one night. Nay, sometimes I had feelings representing centuries, and millenniums passed in that time; or, being buried for a thousand years in stone coffins, with mummies and sphinxes, in narrow chambers, in the heart of the eternal pyramids."

OTHER CASES.

Some others have no thought of the change of time. One, whom Dr. Gall, of Vienna, tells us about, seems never to get out nor beyond "the 17th of October." It was always with him the "17th of October." Dr. Gall gives another instance of a lady who became insane, and left two small daughters, mere children, and had to be confined closely, as she would not allow any clothing upon her. After twenty-seven years, she was restored, and the first thing was an inquiry about her two little children. And it required long and careful work to bring her to the belief that these daughters (now mothers of children) were her daughters. It was only one night, in her mind, since she parted with them.

Dr. Rush tells us: "Persons who are subject to disordered auditory sensations are more likely to hear their own names called. We are accustomed to hear them pronounce their own names more frequently than other words; and hence, the part of the ear which vibrates with the sound of our name moves more promptly, from the habit, than any other part of it. And this, we may suppose, is especially the case if the organ or hearing is disordered. Sometimes, short sentences are heard, generally having relation to the subject upon which the mind has been recently exercised for the moment."

We learn, from Washington Irving, that Christopher Columbus was at one time subject to deceptive auditory sensations. He relates that, in the midst of his gloom, when he had abandoned himself to despair, Columbus heard a voice calling him in the following terms: 'O man of little faith! fear nothing; be not cast down. I will provide for thee. The seven years of the term of gold are not expired; and in that, and in all other things, I will take care of thee.'

It is possible, however, in the case of Columbus, that the deceptive sensations may have arisen from a peculiarly excited state of mind, without the accessory fact of the disturbed organ. This view of the subject requires, in its place, a more particular notice. It is here, in connection with these facts and views, that we find an explanation, in part at least, of those singular soliloquies which are carried on sometimes by insane persons. Acting under the impression that they are spoken to, they utter the corresponding replies; and thus an interlocutory conversation is carried on, a part only of which is audible, except to the vitiated ear of insanity.

COWPER'S HALLUCINATIONS.

Southey, in his life of the famous poet, Cowper, gives some account of his occasional hallucinations, or hearing things that his imagination furnished, to all human appearance. Concerning him, it is said:

"It has never been doubted that his nervous system was disordered; and it is certainly no improbable supposition that the irregular and diseased action was experienced in the brain, as well as in the outward developments of the sensorial organ. And then his mind, too, was intensely conceptive and imaginative, to a degree that almost outstepped the limits of sanity. It is not surprising, then, that

he should have heard voices, when there was nothing present which had the power of sound. He does not himself, however, appear to have suspected the psychological or physiological causes of the voices which he from time to time heard, but regarded them as actual communications from the invisible beings." (If Cowper, why not Swedenborg?) "In a letter to one of his correspondents, he says: 'I awoke this morning with these words relating to my work loudly and distinctly spoken, "Apply assistance in my case, indigent and necessitous;" and about three mornings since with these, "It will not be by common and ordinary means." It seems better, therefore, that I should wait until it shall please God to set my wheels in motion, than make another beginning, only to be obliterated like the two former. I have also heard these words on the same subject, "Meantime, raise an expectation and desire of it among the people."'

"At the commencement of another letter, we find the following remarkable statement: 'My experience since I saw you affords, on reflection, nothing worthy to be sent to Olney, except the following notice, which I commit to writing, and communicate as a kind of curiosity rather than for any other reason, though Milton, who is at present an interesting character to us both, is undoubtedly the subject of it. I waked the other morning with these words distinctly spoken to me, "Charles the Second, though he was, or wished to be accounted a man of fine tastes and an admirer of the fine arts, never saw, or expressed a wish to see, the man whom he would have found alone superior to all the race of men."'

If Cowper heard voices, why not Swedenborg? If one was a hallucination, why not the other? We simply submit the questions for consideration.

DREAMS, AND MENTAL DISORDER.

Sometimes persons are so impressed with their dreams that nothing can influence them to the contrary but that they are messages from God; or, what is about the same thing, they think they must be absolutely obeyed, when it is only an evidence that their minds are disordered. To illustrate this:

"Some years since, a man in Gardiner, Maine, dreamed that he was instructed by the Supreme Being to burn a neighboring church, and also to kill a certain woman of his acquaintance. It powerfully affected his mind. He proceeded to burn the church, and was making his preparations to execute the other black deed when arrested. Nevertheless, he remained firm in his intentions to commit the murder, and on the first opportunity, to do what he believed to be the will of God. As no doubt remained in the minds of the friends in the community of their duty, they had him examined, and committed for life, on the grounds of insanity. And he held firmly, to the day of his death, to the impression he had done right to burn the church, and mourned because he was not permitted to carry out the remainder of his mission. No doubt, that man was actually more or less insane before this development, but it took a tangible form in his dream, that followed him to his death."

ONE OF SWEDENBORG'S "DREAMS."

In Swedenborg's "Spiritual Diary," dated October 29 and 30, 1747 (No. 228), he writes: "In the night I had a dream, from which I awoke occasionally, for evil spirits at times so much infested me that I could not continue my sleep. After I had thus been awake several times, I

was at length fully awake, and trembled over my whole body, and I manifestly perceived that a certain column of spirits surrounded me, which I could perceive by sensations. I was wondering what would happen; I thought I was defended from evil spirits. That column, so sensibly felt, was increasing, of which I had continued sensations. It was insinuated in my thoughts that this is the brazen wall, by which the faithful are defended against the infestation of evil spirits. I observed the reason: it was because I was let down to the unhappy in hell, that I might perceive their state, and announce to the world that there is a hell."

"THE LEPER" OF AOST,

After suffering long, became seriously affected in mind, and gives this statement of his case: "I yield to extraordinary impressions, which I feel in those unhappy moments. Sometimes, it is as if irresistible power were dragging me into a fathomless abyss. Sometimes I see nothing but bleak forms. When I endeavor to examine them, they cross each other with the rapidity of lightning, increase in approaching, and soon are like mountains, which crush me with their weight. At other times, I see dark clouds arising from the earth around me; they come over me like an inundation, which increases, advances, and threatens to engulf me."

THOMAS DE QUINCEY,

in his "Confessions of an Opium Eater," says that "when he was awake, his mind was powerfully affected; but still more so in his dreams. Everything seems expanded immeasurably. In one place, giving an account of his dreams, he says, 'My imagination was infinite.' Again, he says: 'I seem to descend into chasms and sunless abysses,

depth below depth, from which it seemed hopeless that I should ever reascend. Nor did I, by waking, feel that I had reascended. Buildings, landscapes, etc., were exhibited in proportions so vast as the bodily eye is not fit to receive. Space swelled, and was amplified to an unutterable infinity.’”

SWEDENBORG’S SUSPENDED ANIMATION.

Frequent reference is made to long seasons of “suspended animation” that Swedenborg was subject to. And this has been claimed by some of his friends as a part of his prophetic office, or the seer’s office. But that is worth just as much as many other things put forth by such representations, as if there were no similar or more extraordinary cases upon the record than Swedenborg’s case. We give the following cases, showing what changes have occurred in sleep; changes that made the sleep almost perpetual for many years; and changes that made the individual sleepless for many years. This is as remarkable as anything in Swedenborg’s history.

DOUBLE NATURE, OR INTERMITTENT CONSCIOUSNESS.

A very interesting case of this kind may be seen in the “Medical Repository,” reported by Dr. Mitchell, of New York City, then employed, early in December, 1815, with other gentlemen of high standing, to visit the Military Academy at West Point. There he became acquainted with the following case of a young woman, Miss R——, formerly of Pennsylvania. She possessed a good constitution, and had arrived at maturity without any accident or impaired by disease. Her acquirements of knowledge were liberal, and she had a good memory and was accomplished in conversation and penmanship. Unexpectedly, and without forewarning, she fell into a

profound sleep, which continued for several hours beyond the usual time.

"On waking, she was found to have lost every trait of acquired knowledge. Her memory was *tabula rasa*; all vestiges, both of words and things, were obliterated and gone. She had to acquire the art of spelling, reading, writing and calculating, and gradually become acquainted with persons and objects about her, just as beings just brought into the world. In these exercises she made considerable proficiency; but, after a few months, another fit of somnolency invaded her. On rousing from it, she found herself restored to the state she was in before the first paroxysm, but was wholly ignorant of every event that had occurred in the interval. Her first condition was called the 'old state,' and the latter the 'new state.' But she is as unconscious of her double character as two distinct persons are of their respective natures. For example: in her old state she possesses all her original knowledge; in her new state, only what she acquired since. If a gentleman or lady be introduced to her in her old state, and *vice versa* (and so of all other matters), to know them properly she must learn them in both states. In the old state, she possesses fine powers of penmanship; while in the new she writes a poor and awkward hand, having not had time to make herself proficient. During four years and upwards she has undergone periodical changes from one state to the other. The alterations are always consequent upon a long and sound sleep. Both the lady and her family are able now to conduct their affairs without embarrassment. By simply knowing whether she is in the old or new state, they regulate their intercourse, and govern themselves accordingly."

We could give many other instances that seem marvel-

ous, indeed, but our purpose is simply to show that Swedenborg's case is not an isolated one, there being an almost endless variety of strange developments, when minds or bodies are disordered. Here we present two striking illustrations, as dissimilar from each other as possible:

FOURTEEN YEARS WITHOUT SLEEP.

"C. D. Sanders, orderly sergeant of Company G, Forty-third Virginia Volunteers, entered the service of the United States on December 28, 1863. His health has generally been excellent during his life. In 1849 he was attacked with cholera, and, since that time, with lung fever, on two occasions. In 1850, during that summer, sleep entirely forsook him, and since that time he has never felt the least drowsy. He has always led a temperate life. His wife and family reside in Putnam County, West Virginia. During his service in the Union Army he was in seven raids and four charges, during which time he neither felt weary nor sleepy. He was in the four charges made upon Harper's Ferry. Why it is that he does not feel sleepy or weary is as much a mystery to him as to scientific men who have had their attention called to his case. His case has perplexed many skillful scientists and physicians. At his own request, a number of curiously-inclined men have watched with him for forty-two days and nights, consecutively, in order to see if he did not sleep. Those gentlemen took turns in watching him, but some of them became so sleepy he had to rouse them up, to their utter dismay. This singular man was sent to Philadelphia, by order of the field surgeon. He was admitted into the hospital at Chestnut Hill on the 17th of November following, suffering from chronic diarrhœa and rheumatism. At the time of this

writing, he was gradually recovering. He is an intelligent man, and blessed with a fair education. This account of this wonderful phenomenon may be verified by individuals, and at the hospital in Philadelphia."

This account we take from the *American Wesleyan*. Sanders had lived fourteen years and six months when it was written, but how long he lived after, or if living still, we have no knowledge.

SLEPT FOURTEEN YEARS!

The following case seems the very opposite of the former. We record it as a very remarkable abnormal case, one that the press of the whole country has spoken of. Scientists, and all kinds of learned men, are dumfounded as they turn to these two cases. One had not slept for over fourteen years, and the other slept for fourteen years, and then died.

Miss Susan Caroline Godsey had been for all those years "the sleeping wonder." Her condition caused wide comment of the press in the United States and Canada. This young woman lived and died in her mother's home, about eight miles from Hickman, Tenn., and her case excited so much wonder that she was brought to Nashville, and other places, on exhibition. She finally died, at the age of twenty-six, in her mother's home. The history of this remarkable young woman is given as follows:

"When about twelve years of age, she was taken with a severe chill, and treated accordingly by her physician. As the fever which followed the chill subsided, she fell into a deep sleep, which continued ever since, except at brief intervals. At first, she would awake, for a few minutes, twice every twenty-four hours, and usually about the same hour of the day. But later, she would awake

oftener, so that, for a time, this excited hopes of her ultimate recovery. But she never remained awake longer than from five to ten minutes, and never to exceed fifteen minutes, and then she would lapse into sleep; and so she continued until her death. When she was dropping off into sleep, she would have nervous twitching, and this indicated that she was at times suffering. But she never complained of bodily pain. When she once relapsed into sleep, it was impossible to wake her. In this condition she would lie quietly, except that her muscles and limbs would jerk and twitch at times. When awake, she would appear to possess a drowsy feeling, gaping, and making efforts to clear her throat from phlegm. After these paroxysms in going into sound sleep were over, she would sleep, generally, as sweetly as a child. Miss Godsey was about medium size, and fairly developed in muscles and limbs."

Just before her death, the day she died, she indulged in prophesying, which we give also for what it is worth. She said the sun would be a total eclipse on August 7th, following, and would never shine as bright again. This would indicate that the end of the world was near, or speedily approaching. Miss Godsey's prophesying was doubtless not altogether unlike Swedenborg's foretelling the "Descent of the New Jerusalem Church."

THE FRENCH REVOLUTION.

Dr. Conolly says, that during the period of the French Revolution, and for subsequent years, such was the effect upon the minds of the people that, for various other kindred causes, the great majority of all that became more or less insane, "labored under the impression that they were persons of distinction, both male and female alike. They were either mayors, prefects, directors of

France, generals, marshals, kings, or emperors, possessing vast territories, or extensive influence, or wealth which nothing can exhaust," etc. Others seemed to take higher ground, like Alexander, who claimed to be descended from Jupiter Ammon, and would be satisfied with nothing short of a Divine lineage.

An example is given in the following, from a patient confined at Charenton. He defended his claim as follows :

"Sir, I can not conceal from you my extreme astonishment on learning that the cause of my detention at Charenton is a suspicion of my madness, on account of my declaring myself to be the son of Jupiter. Very well. You may convince yourself of this by accompanying me to Olympus. Do you think if I were a man of ordinary birth, I should possess all those scientific attainments which adorn my mind and heart with all the flowers of the sublimest eloquence? Do you think I could have related, with such vehement, impetuous, warlike audacity, the high transactions of all the republics of Greece and Rome? And could I have restored to the Iliad its previous coloring, as it sprung from the genius of Kanhi, who lived many millions of ages before the deluge of Ogyges?

"A second hour sufficed me to make an epopee, embracing the universal history of Greece and Rome, and generous France; the same space of time to execute a painting of immense and prodigious dimensions. I think I have sufficiently vindicated my birth, and sufficiently established that Jupiter is my father, and Juno my tender mother. I therefore beg, sir, that you will have the goodness to intercede for me, to restore me to my family and my divine parents. I shall cherish a Divine gratitude for this favor—a gratitude as eternal as the life of the gods." (Conolly's Inquiry, p. 357.)

ANOTHER EXAMPLE.

A young man, of good education, became unbalanced, and was detained in the Pennsylvania Hospital. Among other things he would rattle off, says Dr. Rush, in his "Diseases of the Mind," the following is a specimen:

"No man can serve two masters. I am King Philip, of Macedonia, lawful son of Mary, Queen of Scots, born in Philadelphia. I have been happy ever since I saw General Washington with a silk handkerchief in High Street. Money commands sublunary things, and makes the mare go; it will buy salt mackerel, made of tenpenny nails. Enjoyment is the happiness of virtue. Yesterday can not be recalled. I can only walk in the night-time, when I can get pudding enough. I shall be eight years old to-morrow. They say R. W. is in partnership with J. W. I believe they are about as good as people in common; not better, only on certain occasions, when, for instance, a man wants to buy chincapins and to import salt to feed pigs. Tanned leather was imported first by lawyers. Morality with virtue is like vice not corrected. L. B. came into your house and stole a coffee-pot in the twenty-fourth year of his majesty's reign. Plum-pudding and Irish potatoes make a very good dinner. Nothing in man is comprehensible to it. Born in Philadelphia. Our forefathers were better to us than our children, because they were chosen for their honesty, truth, virtue, and innocence. The Queen's broad R. originated from a forty-two pounder, which makes too large a report for me. I have no more to say. I am thankful I am no worse this season, and that I am sound in mind and memory, and could steer a ship to sea, but are afraid of the tiller, ——, son of Mary, Queen of Scots. Born in Philadelphia. Born in Philadelphia. King of Macedonia."

A SINGULAR CASE.

An English clergyman who visited Lavater, the distinguished physiognomist, gives this account of that singular character, which seems to illustrate another form of mental disorder :

“He detained me all the morning by strange, wild, eccentric, and various conversations. When once he is set agoing, there is no such thing as stopping him until he runs down, or he is out of breath. He starts from subject to subject, flies from book to book, from picture to picture; he measures your nose, your eyes, your mouth, with a pair of compasses; pours forth a torrent of physiognomy upon you; drags you, for a proof of his dogma, to a dozen closets, and unfolds ten thousand drawings, but will not hear you open your lips to propose a difficulty, and crams a solution down your throat before you can utter a half syllable of your objection.

“He is meager as the picture of a famine; his nose and chin almost meet. I read him in my turn, and found little difficulty in discovering, amid great genius, unaffected piety, unbounded benevolence, and moderate learning, much caprice and unsteadiness; a mind at once aspiring by nature, and groveling through necessity; an endless turn of speculation and project; in a word, a clever, flighty, good-natured, necessitous man.” (Rush, on “Diseases of the Mind.”)

MENALCAS.

“Menalcas, supposed to be Count de Brancas, goes downstairs, opens the door to go out, and shuts it. He perceives that his nightcap is still on; and, examining himself a little better, finds but one-half of his face is shaved, his sword on his right side, his stockings hanging over his heels, and his shirt out of his pants. If he is

walking the street, he feels something strikes his face or breast. He can't imagine what it is, till, waking and opening his eyes, he sees himself by a cartwheel, or under a joiner's pent-house, with the coffins about his ears. One time you might see him running against a blind man, pushes him back, and then falls over him. Sometimes he comes up forehead to forehead with a prince, and obstructs his passage. With much ado, he recollects himself, and has but just time to squeeze himself close to the wall to make room for him. He seeks quarrels and brawls, puts himself in a heat, calls to his servants, tells them, one after another, that everything is lost or out of the way, and demands his gloves (these he has on his hands, like the woman who asked for her mask, when she had it on her face.) He enters an apartment, passes under a sconce, on which his periwig hitches, and is left hanging.

"The courtiers look on him and laugh. Menalcas laughs also, louder than any of them, and turns his eyes to the company, to see the man who shows his ears, and has lost his wig. He says 'yes,' commonly, instead of 'no;' and when you say 'no,' you must suppose he will say 'yes.' When he answers you, perhaps his eyes are fixed on yours; but you must not suppose he sees you, nor any one else, nor anything in the world. All you can draw from him, when he is sociable, are some such words as these: 'Yes, indeed;' 't is true,' 'good,' 'all the better,' 'sincerely,' 'I believe so,' 'certainly,' 'ah,' 'oh,' 'heaven,' and some other monosyllables, which are not spoken in their right place. He is never with those he seems to be with. He calls for his footman very seriously, 'Sir,' and to his friend Robin. He says 'Your Reverence' to a prince of the blood, and 'Your Highness' to a Jesuit. When he is at mass, if the priest sneezes, he cries out,

'God bless you!' He is in company with a judge, grave by his character and venerable by his age and dignity, who asks him if such a thing is so. Menalcas replies, 'Yes, madam.' As he came up from the country, his footmen attempted to rob him, and succeeded. They jumped down from behind the coach, presented the end of a flambeau to his throat, demanded his purse, and he gave it to them. Being come home, he told the adventure to his friends, who asked him the circumstances, and he referred them to his servants, saying, 'Inquire of my men; they were there.' "

Chapters might easily be added, if it were at all necessary, but we think these two chapters furnish sufficient examples to lead to the conclusion that almost an endless variety of strange illusions and delusions take possession of disordered minds. And among the cases already presented, certainly many of them come in touch with Swedenborg's case, at some points, and if these cases take their places among lunatics and those of unsound minds, why think ye Swedenborg an exception? Many of them compare favorably with his wakeful and sleeping "visions."

CHAPTER IX.

Disclosing Swedenborg's Call, "The Missing Link."

"Thine own mouth condemneth thee, and not I; yea, thine own lips testify against thee."—JOB XV, 6.

THE call of Moses to leadership in Israel and his subsequent history carry with them the proof of sincerity and the marks of Divinity, from first to last. Immediately with the call, he responded, though he required some "Credentials," and the Lord gave him them, viz.: the wonder-working rod, and Aaron as his spokesman, for he was "slow of speech."

Under the gospel dispensation, the wonderful "call" of Saul, of Tarsus, who was made the chief of apostles, though "born out of due time," has placed him beyond the pale of controversy. For at the call, he immediately did not "confer with flesh and blood," but inquired, "Lord, what wilt thou have me to do?" He was referred to a man in Damascus, who would make known the first things to do, and he obeyed until he received the crown.

The reported "resurrection" of our Lord was questioned by some infidels. Lord Lyttleton and his friend, Gilbert West, selected this and the "conversion" of St. Paul. Lyttleton chose the conversion of Paul, and West the resurrection of our Lord, as topics to expose as impositions. When they came together, after a careful investigation, they met as believers, and their productions have greatly enriched the evidences of the Christian religion.

Bible Christianity stands the test of ages! Any system that can not stand a fair and thorough examination is not worthy of credence. How awful to think what risk men take for their souls, when they would *not* jeopardize or risk their cattle, or any valuable property! And yet—

“If for the world thy soul be lost,
Who can the loss supply?
More than a thousand worlds it cost
One soul to buy.”

This is preliminary to an examination of Swedenborg's claims, as a special messenger from heaven, to do wonderful things, such as no other man ever assumed to be deputed to perform. Let us now make some inquiries concerning his “credentials.”

Will Swedenborg meet us, as Moses met the demands of Pharaoh? When asked for his credentials, he offers them, and, after due examination, they are accepted at the court of Pharaoh.

After extensive examination, we have made a discovery of Swedenborg's credentials, and we now lay them before our readers for their personal examination, and they must decide for themselves whether they are worthy of credence, or are “a sham,” which any sane man would be ashamed to offer as having received from the court of heaven.

Another matter needing to be considered is this fact: No claim exists that any other authority from God was given him. For years he only talked about his “call to a high and holy office;” but no one seemed to have interest enough, or confidence in his utterances, to request him to tell when, where, and how it occurred, until, towards the close of his life, his neighbor in Stockholm, Carl Robsahm, pressed him with this question, and his answer shall presently be given.

But, in examination of his "Spiritual Diary," we find at some time, he bethought himself, and made the following entry, which was no doubt intended as the necessary proof that the Lord had appeared to him in London. The reader will also note what is said by his translators and publishers; also, the value they attach to it, and how they associate it with what he had said to Robsahm, later in life.

FIRST STATEMENT.

"In the middle of the day, at dinner, an angel, who was with me conversing, said, 'That I should not indulge the belly too much at the table.' Whilst he was with me, there clearly appeared to me, as it were, a vapor exuding from the pores of the body, like a watery vapor, extremely visible, which fell towards the earth where the carpet was, upon which the vapor being collected was changed into worms, which, being collected under the table, burnt off in a moment with a noise or sound. Seeing a fiery light in this vapor, and hearing a sound, I thought that thus all the worms which could be generated from an immoderate appetite were ejected from my body, and thus burnt, and that I was then purified from them. Hence, it could be concluded what luxuries and similar things we carry in the bosom." (See Spiritual Diary, No. 397, April, 1745.)

On the above, his translator and publisher makes the following comments:

"The reader will observe that this date" (April, 1745), "is *not* consecutive either with the preceding or following 'Nos.,' and the author must have inserted this occurrence here either from memory or from some notes which he wrote on the occasion, in order to preserve it. It is supposed that this occurrence was the same as that which

the author is said to have mentioned to Mr. Robsahm. But there are so many things stated there that are not mentioned here, that if they should be the same occurrence, it shows how many things are added to an account by tradition, and how vain and dangerous it is to rely on tradition as a medium of truth to mankind. This occurrence is also supposed to be the first intimation of the opening of the author's spiritual sight to an intercourse with the world of spirits, and it is upon record that Swedenborg was in London, at a hotel, when this vision occurred, in 1745."

Worcester's "Life and Mission of Swedenborg," pages 303, 304, gives us this statement: "The fullest account that is preserved is given by his friend Robsahm, who says that it was in answer to his inquiry,

WHERE AND HOW

it was given him to see and hear what takes place in the other world." To this inquiry Swedenborg makes this reply—or so reported:

SECOND STATEMENT.

"I was in London, and dined rather late at the inn where I was in the habit of dining, and where I had my room. My thoughts were upon the subject we had been discussing. I was hungry, and ate with good appetite. Towards the close of the meal I noticed a sort of dimness before my eyes. This became denser, and then I saw the floor covered with the most horrible crawling reptiles, such as snakes, frogs, and similar creatures. I was amazed, for I was perfectly conscious and my thoughts were perfectly clear. At last the darkness increased still more, but disappeared all at once, and I saw a man sitting in the

corner of the room. As I was alone, I was much frightened at his words, for he said, 'Eat not so much.' All became black again before my eyes, but immediately it cleared away, and I found myself in the room alone."

On this "second statement" Worcester makes the following scrutinizing comment, viz.: "That this man was a spirit appears from Swedenborg's statement about his astonishment when the spirit first spoke to him, and from Robsahm's own statement that this account was given to him in answer to his inquiry, where and how he first came to see and speak with spirits. It would seem, then, that Robsahm had made some little confusion in what he goes on to say about the same man's appearing the following night. And yet, according to Swedenborg, when the Lord appears to angels and men, he does it by filling an angel with his presence and speaking through his mouth. It may be it was the same angel from the Lord who had been present with him in his spiritual thoughts on which he was engaged in the daytime, and thence warned him not to yield too much to the demands of the body, and then in the night instructed him as to the labors for which the Lord had been preparing him; first, seeing a man, giving him admonition; and then, as the Lord, uttering his commands. According to Robsahm, Swedenborg continues: 'I went home, and during that night the same man revealed himself to me again, but I was not frightened now. He then said he was Lord God, the Creator and Redeemer of the world. And that he had chosen me to unfold to men the spiritual sense of the Scriptures, and that he would show me what to write on the subject. That same night also were opened to me, so that I became thoroughly convinced of their reality, the world of spirits, heaven and hell, and I recognized there many acquaintances of every condition in life. From

that day I gave up the study of all worldly science and labored in spiritual things according as the Lord commanded me to write. Afterwards the Lord opened my eyes, very often daily, so that at midday I could see into the other world, and in a state of perfect wakefulness converse with spirits.’”

To this Worcester adds: “The remarkable absence of dignity and circumstances, such as the imagination would invent, in his introduction to the sight and hearing of the world, witnesses nothing against the plain truth. We may wonder that the first announcement should be so simple a prohibition. On this Swedenborg says not a word. We have no reason to suppose him an inordinate eater; but doubtless in hunger he gave himself up for the time to the body’s satisfaction, and his mind fell from its high thoughts. The spirit or angel with him would perceive his fall, and would, if opportunity were given, rebuke him.” (“Life and Mission of Swedenborg,” pp. 203, 204.)

From the above statements themselves it does appear that a more shallow and baseless imposition was never offered to humanity. Joe Smith’s revelation is cunningly devised, and less shallow in comparison with this Swedenborgian claim to a call to a high and holy office.

The most striking fact in the whole matter is seen in the remarkable absence of a solitary indorsement from any source. Neither his translator and publishers, nor his biographers, have indicated any belief in the claim that “The Lord God, the Redeemer and Creator of the world,” appeared to Swedenborg. Look at the absence of any credence given these absurd and contradictory stories; for there are two of them! He assures the world he was alone in this first interview with the Lord Almighty; no one was present, except some “snakes, frogs, and other horrible creatures.” As none of his believers, as authors,



"THE CALL" OF EMANUEL SWEDENBORG.

believe this, those who can accept him as God's messenger, subject to their accountability to God, may.

WHO WILL EXPLAIN THIS?

From many facts it is evident between Swedenborg and his friends, they mix things up so, we do not know who is telling the truth. We have seen Swedenborg's claim to a Divine call in 1743, but made no move during the next *four years*. In 1747 he requested a lifelong pension, and retired from the office of Assessor of Mines; but for some good reason, no doubt, he published nothing authentic for *twenty-five years*; but played the part of a cuttle-fish, hiding in disguise, forbidding his publisher, John Lewis, to make known his name. Why was this? All his publications were anonymous until 1768, when his "Conjugal Love" went to the press in Amsterdam, November 28, 1768. White says, "This is the first of his theological works to which he fixed his name." (Ibid., p. 190.) Swedenborg was now about eighty years of age, and it was only four years prior to his death. Some rumors were still afloat damaging to his reputation, and his friend, Rev. Thomas Hartley, A. M., of Winwick, Northamptonshire, wishing to vindicate his friend, wrote him in 1769, "inquiring about his past history, which he wanted to know as a means of refuting calumnies." This was just three years before his death.

Now, for some unexplained reason, we may presume the secret had never got out, that Swedenborg had been called to this "high and holy office" until about this very date. In his reply to Mr. Hartley he simply says: "I regard all I have mentioned as of little moment, for I have been called to a high and holy office by the Lord himself, who graciously manifested himself to me, his servant, in the year 1743." ("Life and Mission of Swedenborg," p. 325.)

This seemed a new idea to Mr. Hartley, and he wrote later as follows: "The great Swedenborg was a man of uncommon humility, and so far from affecting to be the head of a sect, that his voluminous writings in divinity continued almost to the close of his life anonymous publications, and I have reasons for thinking that it was owing to my remonstrance with him on this subject that he was induced to prefix his name to this, his last work." (*Ibid.*, p. 325.)

All this is confirmed by D. Paulus ab Indagine, who wrote from Amsterdam in 1770. Speaking of Swedenborg, who came there in September, he says of him: "That he is correcting his manuscript. The title of his work is, 'The True Christian Religion by Emanuel Swedenborg, servant of the Lord Jesus Christ.'" Mr. Indagine adds: "I could not, in my open manner, conceal my astonishment that he should put his name upon the title-page as the servant of the Lord Jesus Christ. But he replied, 'I have asked, and have not only received permission, but have been ordered to do so.'" (White's "Life," p. 231.) Is this not

OCULAR PROOF

that originally Swedenborg had no thought of such assumptions as he later in life was induced to make, after the suggestions from Rev. Thomas Hartley, who says: "It was owing to my remonstrances with him on this subject that he was induced to prefix his name to this, his last work?" If this is not ocular proof, who will rise up and explain these things clearly?

PROVIDENTIAL WITNESSES.

After Professor Kant, and Wilkinson, his "biographer," hear from "eye and ear witnesses," who follow (it seems

providentially), and their testimonies can not be impeached, as they related them at the time, and which were written down by another of Swedenborg's friends; for Wesley was kindly disposed towards Swedenborg, Brockmer, and Mathesius, the pastor of the Swedish Church in London, and these can not be suspected of conspiring against their friend, Swedenborg. Now "weigh" their words against his improbable and unsupported and self-contradictory words, evidently not believed by his "translators," or "biographers." See their evasions?

The only thing that happened to him was a severe fever, and it was thought in due time he would fully recover from its injurious effects. This occurred at Mr. Brockmer's, where he was living, in 1743; but this fever was disastrous to him for life.

Eye-witnesses looked on with pitying gaze to see this once great man in a state of dementia; but it is well, since it did occur, that the necessary witnesses to the establishment of the truth were present. As it is written, "In the mouth of two or three witnesses every word shall be established." That there was obviously some remarkable "change," may be seen aside from what has been said. Here we give two testimonies. The first we introduce is a well-known brother philosopher, who made a remarkable discovery in Swedenborg's writings,

PROFESSOR IMMANUEL KANT, OF GERMANY.

Having compared the philosophy of Swedenborg with his own, he discovered that in many things they were at agreement, and naturally would sympathize with his views. They were contemporaries, and he lived also to the great age of eighty years. Later in life some of Swedenborg's so-called "theology" was examined by Kant, and this

brought him into an embarrassment at once, as he thought himself in rather unfortunate company. Hence we find him expressing himself in the following very significant language:

"The system of Swedenborg is unfortunately very similar to my philosophy. It is not impossible that my rational views may be considered absurd by reason of that affinity. As to the offensive comparison, I declare we must either suppose greater intelligence and truth at the base of Swedenborg's writings than first impressions would excite, or that it is a mere accident when he coincides with my system—a *lusus naturæ*."

This can not be said to be either ignorance or prejudice. He was the peer of the best philosophers of the century, and he had no prejudice in his way. But unknown to him, he read the writings of the man, who was no longer his former self, and his pen told the story so plainly that he was chagrined to find that there was any resemblance between them. His "rational views might on this account be considered absurd."

This is merely accidental to the question, but must weigh beyond a thousand denials that he did not suffer mental loss. In fact, nothing can be of more force than to compare the Swedenborg of "secular fame" with Swedenborg the would-be "inspired theologian."

And in this connection we may also quote the impressive words of one of his biographers, J. J. G. Wilkinson, in his "Life of Swedenborg." As he reaches this point in his life (1743) and the consequent "change," he says: "Certainly, in turning from his former life to that which now occupies us, we seem to be treating of another person." Hence we may, by comparison of his writings and irregularities in after life, judge which was the "great" Swedenborg—the former, or the latter.

OTHER UNIMPEACHABLE WITNESSES.

Mr. Brockmer, his landlord, and Rev. Mr. Mathesius, who were eye-witnesses of Baron Swedenborg's sickness in 1743, related the particulars to the Rev. John Wesley, and he made a careful entry in his journal of the facts. We give these facts in full, after we insert a recent reference to Mr. Wesley's Journal, showing how it is recognized in England to-day.

Hon. Augustine Birrell, Q. C., an eminent lecturer, by request lectured quite recently before the Royal Institute of London, on "Some Aspects of the Eighteenth Century," and in the course of his address he made the following reference to the Journal of Rev. John Wesley, showing the high estimate put upon his Journal, which was kept with such great care:

"The life of John Wesley covers practically the whole of the eighteenth century, of which he was one of the most strenuous figures, and his Journal one of the most amazing records of human exertion ever penned by man. Those who have contested a Parliamentary election know how exhausting the experience, yet John Wesley contested three kingdoms in the cause of Christ, and during that contest he paid more toll than any man who ever lived. His usual record of travel was eight thousand miles a year. The number of sermons he preached is variously estimated from 41,000 to 42,000, and he was never known to be depressed in spirit. Mr. Wesley was not popular with the historians, as he soon put them out of conceit with themselves.

"He was a large bit of the eighteenth century, and a great *revealer* of the century. He received a good classical education, and remained the gentleman and scholar, a man of wide reading, and his judgment of men and books

polite, but eminently sane and shrewd. He was cool and level-headed, and had he devoted himself and talents to other pursuits, he must have acquired a large fortune.

"In his Journal he never exaggerated, never seemed to do so. The England he described was the England full of theology and all sorts of queer vague points, strange subjects and places. Some of the phraseology is as extinct now as the wolf or the badger. Although not overwell disposed (as life goes along) with the Established clergy, he seldom records gross clerical behavior. What really shocks the reader of his Journal, is his description of what might be called the public side of the country—the state jails or criminal code, the callous side or indifference of the magistracy, and the indifference of the clergy to what might be called missionary effort.

"Wesley's Journal is a work that should be kept as a means of knowing the eighteenth century; just as 'Tom Jones' was a means of knowledge, or Hogarth was. As one reads his Journal he is constrained to admire the magnificence of his vigor, the force of devotion which kept him a perpetual force for nearly a century. And one feels glad to place that Journal beside Walpole's Letters, and Boswell's Johnson, and to know that there are some aspects of the eighteenth century that can not be found elsewhere."

While writing this, my eye has accidentally fallen on the following, taken from *The Scottish American*:

"Was there ever a life so full of labor, so full of enjoyment, so full of fruitfulness, as that of John Wesley? He was always in haste, he said, though never in a hurry; not an hour seemed to be wasted, not an opportunity lost. His brightness was of the most notable characteristics. When he was close on fourscore years he wrote: 'I do not remember to have felt lowness of spirit for a quarter

of an hour since I was born.' 'By the grace of God,' he tells us in his Journal, 'I never fret: I repine at nothing. And to have persons at my ears fretting and murmuring at everything is like tearing the flesh off my bones. I see God sitting upon his throne and ruling all things well.'

"And for the effects and issues of his work, how shall we measure them? We see them, not only in the quickened life of the Christian Church, but in the deepening of interest in all social progress and reform. It is in a large measure to John Wesley that we owe the efforts of our century to remedy the guilt, the ignorance, the physical sufferings, the degradation of the profligate and the poor. Mr. Lecky has devoted a noble chapter to 'The Religious Revival,' and he does not stint his commendation and praise. This is his deliberate verdict:

"'Although the career of the elder Pitt, and the splendid victories by land and sea that were won during his ministry, are unquestionably the most dazzling episodes in the reign of George III, they must yield, I think, in real importance to the revolution which shortly before began in England by the preaching of the Wesleys and Whitefield.' He assigns to Methodism a prominent place among 'the healing influences which saved the country from the wild excesses of turmoil and lawlessness that laid France in ruins.' And every thoughtful man must coincide with him."

It is a remarkable fact, but patent to every reader of Mr. Wesley's Journal, that Hon. Augustine Birrell has not overstated the fact, when, in speaking of "Some Aspects of the Eighteenth Century," he declares, "Some of these aspects are to be found in his Journal, not to be found elsewhere." The peculiar grasp of his mind took hold on many things, and preserved them, that others passed over in silence, but are often of the greatest utility, and will for

ages be a curiosity, he always aiming to be both kind and just in all things.

WESLEY AND SWEDENBORG.

Wesley's Journal, March 23, 1770.—"I sat down to read and seriously consider some of the writings of Swedenborg. I began with huge prejudice in his favor, knowing him to be a pious man, and one that thoroughly believed himself. But I could not hold out long. Any one of his 'visions' puts his real character out of doubt. But his wakeful dreams are so remote from Scripture, and reasoning, and common sense, that one might as well swallow the stories of Tom Thumb or Jack the Giant Killer." (Volume II, p. 322.)

Journal, December, 1771.—"I read a little more of that strange book, Swedenborg's 'Theologia Cœlestia.' I can not but think that the fever the Baron had many years ago, when he supposed himself introduced among angels, introduced him into the society of lunatics; but still there is something noble in his ravings—

'His mind has not yet lost
All its original brightness, but appears
Majestic, though in ruin.'"

(V. II, p. 365.)

Journal, April 19, 1779.—"In traveling this week, I looked over Baron Swedenborg's account of heaven and hell. He was a man of piety and strong understanding and of a lively imagination. But he had a violent fever when he was fifty-five years of age, which quite overturned his understanding. Nor did he ever recover from it, but continued 'majestic, though in ruin.' From that time he was exactly in the state of the gentleman of Argos,

'Who wondrous tragedies was wont to hear,
Sitting alone in empty theater.'

His words, therefore, from that time were *ægri somnia*, dreams of a disordered imagination; just as authentic as Quevedo's 'visions of hell.' Of this work I must observe, that the doctrine contained therein is not only quite unproved, quite precarious from beginning to end, as depending entirely upon the assertion of a single sick-brain man, but that, in many particulars, it is contrary to Scripture, to reason, and itself. But over and above all this, it contains many sentiments that are essentially and dangerously wrong. Such is that concerning the Trinity; for he affirms God to be but one Person—who was crucified; so that he revives and openly asserts the long-exploded heresy of the Sabellians and Patripassians; yea, that of the Anthropomorphites, affirming that God appears in heaven in the form of a man. And the worst is, he flatly affirms that none can go to heaven who believe three persons in the Godhead; which is worse than any violent Arian or Socinian ever affirmed before. Add to this, his accounts of heaven are low and groveling; just suited to a Mohammedan paradise; and his account has a natural tendency to sink our conceptions, both of the glory of heaven and its inhabitants, whom he describes as inferior both in happiness and holiness to Gregory Lopaz or Monsieur De-Renty. And his account of hell leaves nothing terrible in it. First, he quenches the unquenchable fire there; only allows that the governor of it, the devil, sometimes orders spirits that behave ill to be laid upon a bed of hot ashes; and, secondly, he informs us that all the damned enjoy their favorite pleasures. He that delights in filth, is to have his filth; yea, and his harlot too! Now, how dreadful a tendency must this have in such an age and nation as this? I wish Messrs. Clowes & Cloutworthy (publishers) would consider this before they usher into the world any more of this madman's dreams." (Ibid., Vol. II, pp. 505, 506.)

WESLEY'S GREAT CARE FOR SWEDENBORG.

Having become fully convinced that some disaster had befallen this former great man, and hearing some rumors, Mr. Wesley made some inquiries of his landlord, Mr. Brockmer, and Rev. Mr. Mathesius, pastor of the Swedish Ulrica-Eleonora Church in London, and having gained all the real facts as they occurred in their presence, he for the truth's sake made a careful record of it, which may be seen in "Wesley's Works," between pages 426 and 440, from which we make the excerpts given below. It will be well to remember that, for reasons sufficiently obvious, the disciples of Swedenborg strive to treat this as a slander or deny its truthfulness. But their confusion in dates, and differences among themselves, demonstrate that there is some skeleton they are trying to hide. But armed with the facts from eye-witnesses, Wesley prepared a careful statement for publication, entitled, "Thoughts on the Writings of Swedenborg." And when this occurrence is connected with what is said to have occurred "in London in 1743, at an inn," and not that silly story about what occurred when no one was present but those snakes and frogs and other horrible creatures, and the Lord in the corner saying, "Eat not so much." Substitute what Messrs. Brockmer and Mathesius, both his friends, related about his sickness and mental disorder, and the claim is complete. This is the "missing link." After all this careful investigation, Mr. Wesley opens with a strong statement of the case, thus:

"I have abundant proof that the fever Baron Swedenborg had some thirty years before his death greatly affected his understanding. Many years ago the Baron came to England, and lodged with a Mr. Brockmer in London, who informed me—and the same information was

given me by Mr. Mathesius, a very serious Swedish clergyman (both of whom were living when I left London), and I suppose are so still—that when Swedenborg was at Brockmer's house he was taken with a violent fever, and in the height of which he, being totally delirious, broke from Mr. Brockmer, ran in the street stark-naked, and proclaimed himself the Messiah, and rolled in the mire. From that day he imagined himself introduced into the society of angels. From that date we are to date his peculiar species of insanity, which attended him to the day of his death. In all history I find but one instance of insanity parallel to this: The Roman poet relates of the gentleman of Argos, who imagined himself to hear admirable tragedies, and undoubtedly saw them, while sitting alone in the empty theater and clapping their performance."

WESLEY STILL MOVES CAUTIOUSLY.

Lest he might do some injustice to this once famous man, Wesley not only read his last greatest work, his "True Christian Religion," but was at the trouble to make an extract of it from beginning to end. Let him speak for himself:

"I took an extract from beginning to the end, that I might be able to form a correct judgment. Any one can trace through the whole the remains of a fine genius, majestic though in ruin. . . . From the whole I remark, Swedenborg plowed with Jacob Boehmen's heifer, both in philosophy and theology. But he exceeded his master in his dreams; they are more extraordinary than those of Jacob himself. But who illumined either Jacob Boehmen or Baron Swedenborg to contradict the Word of God? It could not be the God of the Holy Prophets; for he is always consistent with himself. Certainly, it was the spirit of darkness. And with what face can any that profess to

believe the Bible give any countenance to these filthy dreamers, especially that filthy dreamer, Swedenborg, who takes care to provide 'harlots' for devils and damned spirits in hell?" Here he breaks out in a holy, earnest exhortation to his people after this manner: "O my brethren, let none of you that fear God recommend such a writer! All his folly and nonsense we may excuse; but *not* his making God a liar. True, his tales are often lively, exceedingly entertaining as the fairies; but I must not give up my Bible for them. And I must give up one or the other. If the Bible be true and not a fable, let these dreams sink into the pit from whence they came."

AN UNEXPECTED CONFIRMATION.

Is it not remarkable that what Wesley learned from Messrs. Brockmer and Rev. Mr. Mathesius has been fully confirmed by Swedenborg's friends? White, in his "Life of Swedenborg," page 264, tells us: "Mr. Bergstrom called to see Swedenborg just before his death, and asked if he would receive the sacrament. He consenting, some one present proposed Rev. Mr. Mathesius, minister of the Swedish Church. Swedenborg declined this, as he (Mathesius) had reported abroad that Swedenborg was out of his senses." And this same fact is also mentioned by Worcester, in his "Life and Ministry of Swedenborg." This also puts the seal upon this once "missing link" as being in its right place, and this must be an end of the controversy—his friends being witnesses—must be accepted.

DID WESLEY INDORSE SWEDENBORGIANISM?

Such reports have often been sent out in the Swedenborgian publications, and we have met with some uninformed Methodists who have believed the report. This

is absolutely untrue. Doubtless it had its roots in his early friendly feelings, founded in his early writings. But he immediately, on reading his semi-religious works, discovered his aberrations of mind. And have we not seen and heard him already on this question, "Though dead, he yet speaketh?" Here is an example of how they publish falsehoods for the good of their cause.

"THE NEW JERUSALEM ALMANAC" FOR 1871

published this silly falsehood: "When John Wesley heard of the death of Swedenborg he was much moved, and exclaimed: 'We may now burn all our books of theology. For God has sent us a teacher from heaven, and in the writings of Swedenborg we may learn all that is necessary to know.'"

Many other examples might be given to show how eager they have been in some way to connect Swedenborg's name with Wesley's. Here is another "fish story." We give it for what it is worth. No one who is at all familiar with Wesley's Journal, and his methods of doing, will believe that such a communication was ever received by Wesley, or he would have made some mention of it in his Journal, and doubtless would have called to see the unfortunate man, notwithstanding his silly raving about the communication he had received from the spirit world. Mr. White, in his "Life of Swedenborg," page 263, tells this story: "Just before Swedenborg's death he sent a note in Latin as follows to Mr. Wesley:

"GREAT BATH STREET, COLD BATH FIELDS,
"February, 1772.

"SIR,—I have been informed, in the world of spirits, that you have a strong desire to converse with me. I shall be happy to see you, if you will favor me with a visit. I am, sir, your humble servant,

"EMANUEL SWEDENBORG."

White adds: "Wesley did not call, and they never met. Had he been wise, he would, in spite of engagements, have embraced this opportunity of conversing with that wonderful man after such an invitation. Had they met, Methodism might have been a different thing from what it is."

THEIR LIVES AND THEIR DEATHS.

The remarkable differences between these two distinguished contemporaries may be briefly summed up among their dying utterances. Mr. Springer, the Swedish consul in London, called to see Swedenborg before his death, and Swedenborg complained to him that his spiritual sight was withdrawn. He could not endure the blindness, but cried out repeatedly, "O my God! hast thou forsaken thy servant at last?" (White, pp. 262, 263.)

The dying Wesley, when told of the presence of coming friends, was greatly pleased; and, lifting his hands, exclaimed, "The best of all is, God is with us." The history of the two systems shows Methodism has never had need or use for Swedenborg or his teachings. It goes without saying, that the name of John Wesley and his teachings are the heritage of evangelical Christendom. No minister need make an apology for quoting his words or mentioning his name in any pulpit in Christendom.

How is it with the teachings and the name of Emanuel Swedenborg? Let us hear some of his disciples:

The author of "Progressive Thoughts on Great Subjects," page III, recommends: "For the present you had better not mention or refer to Swedenborg only casually, for you are doubtless aware of the existing prejudice against the name and teachings of this man."

The author of "Bible or Creed" writes thus: "If I publicly indorse Swedenborg's writings at present there would be nothing gained, but much lost, because most people

know nothing about Swedenborg, but suppose he taught dangerous doctrines, and Swedenborgianism is something like Mormonism. If I were to give out that I am a Swedenborgian, such is the prejudice against the name, that the ears of many would be closed. As it is, the people do not know what I hold."

A Presbyterian minister reports as follows, how it had been worked in his Church: "I am utterly astonished at what I find here. Several of the most active and influential members, and deacons among them, in the Presbyterian Church, the largest and wealthiest congregation in the town, are deep-dyed New Church people."

A minister writes: "I am teaching the doctrines of the New Church here in the Methodist Church. I have been a teacher all my lifetime, and have learned never to excite prejudice unnecessarily. If you would publish some of your 'works' for missionary purposes, leaving out Swedenborg's name and the New Church, they would be voted the greatest theology of the age."

An Episcopal minister writes: "I am a presbyter in the Protestant Episcopal Church for thirty years. I have been reading the New Church writings for five years. But having been in this place but a short time, it would not do to tell the people that I am teaching the doctrines of Emanuel Swedenborg."

Another writes as follows: "If I were to mention the name of Emanuel Swedenborg, some of my people would be offended; but as it is, I can preach the doctrines continually. I hope the reasons for not mentioning Swedenborg's name will soon pass away. And I hope any minister in the near future will be able to refer his hearers to Swedenborg whenever he thinks his hearers will learn from him."

We submit the question to the reader, Is there not

ocular proof that something must be wrong when any author's name may not be quoted before a congregation without giving offense, the very name being offensive to their ears? Is it not a pity—nay, ten thousand pities—that any can stultify themselves in accepting for a religious teacher and spiritual guide one whose very name is a stench in the best congregations in Christendom? A full chapter of “examples” will be given later on.

CHAPTER X.

A Visionary's Visions of God.

“Hearken not unto the words of the prophets that prophesy unto you; . . . They speak a vision of their own heart, and not out of the mouth of the Lord.”—JER. XXIII, 16.

It will be remembered that we have confined our examinations to Swedenborg's writings, and what his friends have written subsequent to the change that came upon him, beginning with 1743, for there has been no question raised adverse to him prior to that date. So far we have aimed to put things in as readable form as we could out of the material we thought should be brought to the reader's attention, without obtruding our opinion unnecessarily on any points; and yet at times some explanations and thoughts seem to be required to put things in shape, in order that the reader might keep in sight the line we are pursuing. If we could simply give quotations without uttering one word in the way of explanation, it would please us greatly, so that Swedenborg, his friends and disciples, might not be interrupted for a moment in what he teaches and in what they say concerning him. But this is not practicable; it must be formulated in as near a narrative as possible, in order to sustain the reader's patience.

It is occasionally necessary to bring two conflicting statements into juxtaposition, by a few remarks for the common reader's convenience. In a word, we aim to have Swedenborgianism represent itself, and nothing would

please us more and serve our purpose better, than pure Swedenborgianism from first to last represented between the lids of this book. And we are doing our utmost to have it so, and hope we shall make as few mistakes as possible in our efforts.

Now we come to the great cardinal doctrines of our Christian belief, and we will give way to the Baron and let him tell us how God has and does appear to him from time to time.

CONCERNING GOD.

“Since God is *esse*, he is also substance; for an *esse*, unless it be a subsistence, is only an ideal entity (*ens rationis*); for substance is a subsisting entity; and whatever is a subsistence is also a form; for subsistence, unless it be a form, is an ideal entity; wherefore both can be predicated of God, but so that he may be the only, the very, and the first substance and form. That this form is the very Human; that is, that *God is very Man*.” (“True Christian Religion,” No. 20.)

“Some time since, being awakened from sleep, I fell into profound meditation concerning God; and when I looked up I saw above me in heaven a very bright light in an oval form; and when I fixed my eyes upon that light, the light receded to the sides and entered into the circumference; and then, lo! heaven opened to me, and I saw magnificent things, angels standing in the form of a circle on the southern side of the opening, and they were talking together. . . . They were talking about the one God and about conjunction with him, and thence salvation. They spoke ineffable things, most of which can not be expressed in words of any natural language; but because I had been sometimes in company with angels in that heaven, and then in a similar speech with them, because in a similar state, I

was therefore able now to understand them, and to select from their discourses some things which might be rationally expressed in the words of natural language. They said that the Divine *esse* is one, the same, the itself, and individual. . . . He appears as he is in his essence, as a sun above the angelic heavens; the proceeding from which is light, is himself as to wisdom, and the proceeding as heat in himself as to love; that sun is not himself, but the Love Divine and the Divine Wisdom, emanating from him proximately round about him, appears to the angels as a sun. He within the sun is Man; he is our Lord Jesus Christ, both as to the Divine from which (are all things), and also as to the Divine Human; since the Itself, which is the Love itself and wisdom itself, was a soul to him from the Father; thus the Divine life, which is life itself." (Ibid., No. 25.)

Next we find him listening to the "satans" telling what they know about God. He seems interested in learning from all quarters concerning God.

"One morning when I awoke from sleep, and was meditating in the serene twilight of the morning before it was broad daylight, I saw through the window as it were a flash of lightning, and presently I heard as it were a clap of thunder. While I was wondering what this was, I heard from heaven that there were some not far from me who were reasoning sharply concerning God and nature, and the flashing of the light like lightning, and the clapping of the air like thunder, were correspondences, and thence appearances of conflict and collision of arguments, on one side in the favor of God, and on the other side in favor of nature. The beginning of this spiritual combat was this: There were some satans in hell, who said among themselves: 'O that we might be allowed to speak with the angels of heaven, and we would completely and fully

demonstrate that what they call God, from whom are all things, is nature; thus, that God is only a word

UNLESS NATURE IS MEANT!

“And because these satans believed this with the whole heart and the whole soul, and wished to speak with the angels of heaven, it was given them to ascend out of the filth and darkness of hell, and to speak with two angels then descending from heaven.” “They were in the world of spirits, which is in the midst between heaven and hell. The satans, when they saw the angels there, ran quickly to them, and cried with a furious voice: ‘Are you the angels of heaven, with whom we are allowed to engage in reasoning concerning God and nature? You are called wise, because you acknowledge God; but O, how simple you are! Who has ever seen God? or who understands what God is? Who can conceive that God reigns, and that he can govern the universe and all and every part of it? Who, except the vulgar and lowest of the people, acknowledge what he does not see and understand? What is more evident than that nature is all in all? Who has seen anything with the eye but nature?’ . . . The angels, on hearing these things, replied: ‘You speak in this manner because you are merely sensual. All in hell have the ideas of their thoughts immersed in the senses of the body, nor are they able to elevate their minds above them; wherefore we forgive you. The life of evil and the faith of the false have so closed up the interiors of your minds, that elevation above sensual things with you is not possible, except in a state removed from evils of life and falses of faith; for a satan can understand the truth when he hears it as well as an angel; but he does not retain it, because evil obliterates the truth and induces the false.’ . . . These two angels and the satans were standing not far from me,

wherefore I saw and heard them; and, behold, I saw many around them who had been celebrated for erudition in the natural world, and I wondered that those scholars should now stand near the angels and now hear the saints, and that they should favor those whom they were standing near; and it was said to me, that the changes of their situation were the changes of the state of their minds which sometimes favored one side and sometimes the other, for they were as to faith like Vertumni or changelings. . . . After this a guard was given the two satans, and they

ASCENDED INTO HEAVEN

with the two angels, and saw splendid and magnificent things; and then, in the illustration from light of heaven there, they acknowledged that there is a God, and that nature was created to be subservient to the life which is from God, and that nature in itself is dead; and thus it does nothing from itself, but is acuated by life." (Ibid., No. 77.)

The Baron turns from the inmates of hell to the Gentiles for information concerning God. Take the following examples:

"The Gentiles, who have not known anything concerning the Lord, appear in the spiritual world beyond those who have, so much so that the outmost borders are made by no other than those who are altogether idolaters, and worshiped in the former world the sun and moon." (Ibid., No. 835.) . . . "All who acknowledge and worship one God, the Creator of the universe, entertain the idea of a man respecting God; they say that no one can entertain any other idea of God. When they hear that many entertain the idea concerning God as ether or a cloud, they ask where are they; and when it is said, 'that they are among Christians,' they deny that it is possible." (Ibid.,

No. 836.) . . . "Since the Africans are superior to the rest as to their interior judgment, I have had conversations with them on subjects of deeper investigation, and lately concerning God, concerning the Lord the Redeemer, and concerning the interior and exterior of man; and because they were delighted with that conversation, I shall here mention some things, which they perceived from interior sight, concerning these three subjects. Concerning God they said that he certainly came down and presented himself in the sight of men, because he is their Creator, Guardian, and Guide, and because the human race is his, and that he sees, surveys, and provides each and all things that are in the heavens and in the earth, and their goods as in himself, and himself as in them." (Ibid., No. 837.) . . . "All who acknowledge and worship any other God than the Lord the Savior Jesus Christ, who is himself Jehovah God in human form, sin against the first commandment; just so also do those who persuade themselves that there are three Divine Persons actually existing from eternity. These, as they confirm themselves in that error, become more and more natural and corporal, and then they can not comprehend internally any Divine truth; and if they hear and receive it, still they defile and disguise it with fallacies." (Ibid., No. 296.)

This man claiming that he is unerringly inspired to write: "And if any should attribute to him one word of what is written, he would do such wrong to God Messiah, that none but God Messiah could condone him."

Let the reader compare the above, taken from his greatest work, his "True Christian Religion," and see what part came from the Holy Spirit (according to his own showing it comes from "Satan himself, Africans, and other Gentiles, who know not God"). Now, as absurd as the above is, the reader will find, in what follows, his visionary mind is

let loose, and, according to his own representations, the reader, if he did not know better, might conclude from Swedenborg's hallucinations that if there was a God, he was only a sort of *ignis fatuus*, or will-o'-the-wisp. Such are his "imaginings," when put close together, they give ocular proof that he was not capable of being consistent with himself. Notice what follows:

"One morning, as I awakened from sleep, the sun of the spiritual world appeared to me in all its splendor, and under it I saw the heavens, distant as the earth is from the sun; and then were heard from the heavens unspeakable words, which being collected together, were articulated into this expression, that 'There is one God, who is a man, whose habitation is *in the sun*.' This articulate sentence descended through the middle heavens to the lowest, and from this into the world of spirits, where I was; and I perceived that the idea of one God, which the angels had, was changed, according to the degrees of descent, into an idea of three Gods. When I observed this, I began to speak with those who thought of three Gods, saying, 'O, what an enormity! Whence did you get that?'" (Ibid., No. 135.)

AN IMPORTANT QUERY RETURNED.

Swedenborg makes inquiry of some of his imaginary beings, where they obtained the notion of three persons in the Godhead. And it may be well at this point to make inquiry, Where did he get his information, that "God is a man," and that there are not three Persons in the Blessed Trinity? This is an important inquiry. As far as we have been able to discover, Swedenborg was a sound Trinitarian until after his disastrous change in 1743. (Let any doubtful point out the contrary in his earlier writings.) It seems he gained his views when "seeing a man sitting in

the corner among the snakes, frogs, and other horrible reptiles;" he seemed to adopt his views of the Lord from that occurrence. All his writings after this event carry out this theory. What he said to his friend, Carl Robsahm, was in reply to the question, "When and where was it given him to speak with angels and spirits?" He replied, "In London in 1743," etc. "The same man appeared to him the same night, and said he was the Lord God, the Creator and Redeemer of the world," etc. No matter whether this was real or imaginary, that was his starting-point, and was carried into all his after writings. Nothing can be detected ere that date.

In speaking with Mr. Gjorwell in 1764, he assured him "that he had uninterrupted communion with God from that time, whom he saw before his eyes as a sun." Now the reader may expect to see the Baron's "man" (he calls God) sailing about, much like a boy's kite or a "will-o'-the-wisp." Now here; no, *not* here, but there; no, *not* there, but yonder; no, *not* yonder, but elsewhere.

SWEDENBORG VS. SWEDENBORG.

In "No. 20" the Baron affirms "that God's form is the very Human; that is, God is very man."

In "No. 25" he declares: "He within the sun is Man; he is our Lord Jesus Christ." Next he defends this by the following statements:

In his "Heaven and Hell," No. 85, he explains, "That God is a man can with difficulty be comprehended by those who judge everything from the sensual conceptions of the external man; for the sensual man can not think of the divine, except from the world and the objects therein; thus he can not think otherwise of a divine and spiritual man, than as of a corporal and natural one; hence he concludes that, if God were a Man, he would be as

large as the universe; and if he ruled the heaven and earth, he would do it by means of many subordinate officers, after the manner of kings in the world."

Swedenborg continues as follows in (No. 86): "The inhabitants of heaven are astonished that men should imagine themselves intelligent, who think of an invisible Being; that is, of a Being incomprehensible under any form, when they think of God; and that they should call those not intelligent, and even simple, who think otherwise, when the contrary is the truth. They suggest that if those who imagine themselves intelligent because they think God has no form would examine themselves, would they not find that they regard nature as God, some of them nature as manifest to the sight, others nature in her invisible recesses?"

It is seen in "No. 25," that "He within the sun is Man; he is our Lord Jesus Christ." But he changes this in (No. 118) "Heaven and Hell:" "That the Lord actually appears in heaven as a sun has not only been told me by the angels, but has also been given me occasionally to see. What, therefore, I have heard and seen concerning the Lord as a sun I will briefly record." He flatly contradicts this. "The Lord appears as a sun, *not in heaven*, but high above the heavens; nor does he appear above the head or zenith, but before the face of the angels at a middle altitude." See! even this does not quite suit him, hence he tries again thus: "He appears far distant in two places; in one before the right eye, and in another before the left. Before the right eye he appears exactly like a sun, fiery and of the same magnitude as the sun of the world; but before the left eye he appears not as a sun, but as a moon, white like the moon of the earth and of a similar magnitude, but more resplendent; nay, it appears encompassed with several,

as it were, smaller moons, each of which is white and brilliant." Did ever any sane man write such contradictory folly? But see what follows. In "No. 121" he tells us: "But when the Lord appears in heaven, which often occurs, he does not appear clothed with the sun, but in angelic form, distinguished from the angels by the divine, which is translucent from his face. For the Lord is not there in person, because in person he is always compassed with the sun, but he is present there by aspect. . . . I have also seen the Lord out of the sun in an angelic form, a little beneath the sun on high; and also near, in a similar form, with resplendent countenance, and *once* as a burning light in the midst of the angels."

He gives us another revelation, as follows:

"Since the Lord appears in heaven as a sun, from the Divine love which is in him, therefore all who are in heaven turn themselves constantly to him. They who are in the celestial kingdom turn themselves to him as a sun, and they who are in the spiritual kingdom as a moon. But they who are in hell turn themselves to the thick darkness and darkness which are opposite to the former, thus backward from the Lord." ("Heaven and Hell," No. 123.)

Many other examples might be given, but we will offer only one more, as an "example," of this wonderful man's "visionary visions." There is given an important statement in (No. 481) "Heaven and Hell" (see footnote), bringing that distant aerial personage, flitting about, now in the sun, now clothed with the sun, now in this place, now in that place, now in one place, next in two places, who occasionally is seen in heaven, "No! only there by aspect."

The Baron manages to bring him finally near enough to us foreigners, so that we may call his God "our neighbor."

"That the Lord is our neighbor in a supreme sense, because he ought to be loved above all things; that to love the Lord is to love that which is from him, because he himself is in everything which is from himself; thus it is to love the good and true." (Footnote to No. 481.)

SWEDENBORGIANISM AND MORMONISM.

When these two false systems are compared, there is quite an analogy existing, and we will briefly advert to a few things.

1. They each claim that they are the only true Church. Swedenborg at the beginning announced that "in 1757, at the second coming of Christ" (which he represented), all the former Churches were at an end, and his New Church was then instituted, which was the "crown and successor of all the Churches." This occurred when the "last judgment occurred." So this "New Church was the only true Church which should endure for ages of ages."

2. For many years it was held that the ministers of this Church were the only true and lawful ministers that should administer the sacraments.

3. That God is a man. This has already been prominently dwelt upon, so we need say no more, as the evidence is already before the reader.

MORMONISM AGREES WITH THIS,

and possibly has borrowed some of these things from Swedenborgianism. Let us see proof of this:

1. In "Journal of Discourses," Volume VI, page 3: "God himself was once as we are now, and is an exalted Man, and sits enthroned in yonder heavens. This is the great secret."

2. "It is the first principle of the gospel to know . . . that he was once a man like us; yea, that God himself,

the Father of us all, dwelt on an earth, the same as Jesus Christ himself did."

3. "The Father has a body of flesh and bones as tangible as a man." (See also "Doctrines and Covenants," Sections 130, 22.)

4. "In the beginning, the head of the gods called a council of the gods, and they concocted a plan to create the world and people it. When we begin to learn in this way, we begin to learn the true God and what kind of being we have to worship." (Journal of Discourses," Volume VI, page 5.)

5. "He [Adam] is our Father and our God, and the only God with whom we have to do." (Ibid., Volume I, page 50.)

There is an exact agreement between Mormonism and Swedenborgianism on this point, "that all in the heavens and hells are of the human race." This has been shown already, and will be met with again in "Tekel."

In the "Key to Theology," page 41, Mormonism teaches: "Gods, angels, and men are all species of one race, one great family."

In "Doctrines and Covenants," Section 1, 22, Mormonism teaches: "Behold, I [the Lord] say to you, that all old covenants [Churches] have I caused to be done away in this thing, and this is a new and an everlasting covenant, the only true and living Church upon the face of the whole earth." (Ibid., Section 1, 30.) If the head of the Mormon Church has used strong and impious language in the above, which can not be denied, we submit that Swedenborg has used, if possible, more disparaging language in many instances. Take the following example:

"The faith of the former Churches" (the old Churches that he saw come to an end at the time of the "last judg-

ment" in 1757) "because it excludes everything of light from reason, may be likened to an *owl*; but the faith of the New Church may be likened to a dove, which flies in the daytime, and sees from the light of heaven." ("True Christian Religion," No. 648.)

"That the former Churches were not in the truth, is because the most ancient Church, which was before the flood, worshiped an invisible God, with whom there can be no conjunction. The ancient Church, which was after the flood, did in like manner. The Israelitish Church worshiped Jehovah, who in himself is an invisible God. (Ex. xxxiii, 18-23.)" (Ibid., No. 786.)

STRANGE IS IT NOT, AS WE READ?

When Moses, so greatly honored of God, desired to "see God's glory," the Lord said: "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and I will shew mercy on whom I will shew mercy." But he said: "Thou canst not see my face: for there shall no man see my face and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of a rock, and will cover thee with my hand while I pass by: and I will take away my hand, and thou shalt see my back parts: but my face shall not be seen."

A striking contrast! No intelligent reader will believe that the God of Moses and Swedenborg's God are in any way related! There is at once dignity and majesty that is sublime, that awes us into the greatest reverence for the God of Moses. We feel silent, filled with reverential contemplations as to how we are to meet this holy and Almighty Lord. And yet we want to see the King in his

glory. In our contemplation the sublime hymnologist, Charles Wesley, teaches us how we may:

“With Him I on Zion shall stand,
For Jesus hath spoken the word;
The breadth of Immanuel’s land
Survey by the light of my Lord.
But when, on Thy bosom reclined,
Thy face I am strengthened to see,
My fullness of rapture I find,
My heaven of heavens in Thee.”

When we listen to Swedenborg’s assumed familiarity, as he mingles snakes, frogs, and other horrible creatures, and the Almighty in the same room, and becomes so familiar with muttering spirits and devils that he spends much time in rehearsing their sayings, the better feelings of our nature repel such sickening absurdities, when claiming this to proceed from the God of the Bible. How insulting to a holy God who has made known a revelation by holy prophets and apostles, which has endured the keenest criticism of all the ages, but never had such widespread influence and elevating power as in the year of our Lord 1900! Now, to propose to set aside this Book of all the ages, and substitute this silly rehash from “evil spirits and devils” as “a new revelation from heaven!” Just pause a moment and think, that if Swedenborg’s disciples dare not mention his sickening name in the congregation where they teach his doctrines, and if they are ashamed of their prophet, would not the God of heaven be the more dishonored if he owned such a prophet? Has he not spoken at the head of this chapter? Read it once more. How degrading and insulting to the God of heaven, represented after Swedenborg’s style and manner!

Dr. E. H. Dewart, in his “Christian Doctrine,” says: “The conception of a God which men cherish mainly de-

termines the character of their religion. Their own character is mainly ascribed to the being they worship. The heathen gods are frequently accused of the vices of those who worship them:

‘Gods hateful, changeful, passionate, unjust,
Whose attributes are rage, revenge, and lust.’ ”

How strikingly this applies to both Mormonism and Swedenborgianism, as we have seen their God is *only* “a man!” Mormonism is covered with “lust and murder,” seen in the “Mountain Meadow massacre.” And when the reader shall reach the chapter on the “Fruits of Swedenborgianism,” it may be less wonder why they have made their God out to be only a man.

SWEDENBORG’S “VISIBLE GOD.”

He shows plainly there is no agreement between his teachings and the Churches of all the ages. These are his words:

“That the faith and imputation of the New Church can not be together with the faith and imputation of the former Church; and that if they are together, such a collision and conflict ensue, that everything of the Church with man perishes. . . . The New Church teaches altogether another faith, which is not in the merits of Christ, but in Jesus Christ himself, as God, Redeemer, and Savior.” (See No. 647, “True Christian Religion.”)

Again he says:

“And because there is such a discord or disagreement between the faith and imputation of the two Churches, there is a complete heterogeneity; wherefore, if they were together in the mind of a man, such a collision and conflict would ensue that everything of the Church would perish, and man in spiritual things would fall either into a delirium

or into a swoon, whence he would not know what the Church is, or whether there be any Church." (Ibid., No. 648.)

He adds one more link to his chain, thus :

"That this New Church is the crown of all the Churches that have hitherto been in the world. It has been shown above that there have been four Churches in general since the beginning in the earth; one before the flood, another after the flood, a third called the Israelitish Church, and the fourth the Christian Church." (Ibid., No. 786.) But the New Church, he tells us, "Is the crown of all the Churches that have hitherto been in the world, because it will worship one visible God; . . . that this Church is to succeed the Churches which have existed since the beginning of the world, and that it is to endure for ages of ages, and that it is to be the crown of all the Churches." (Ibid., No. 787.)

On the above we remark, a century and a half have passed since that was written, and we look for this "successor and crown of all the Churches" in vain; he is "not visible to the naked eye," and is there not good reason for believing that this prophet made some mistake here, as well as in many other places?

CONCERNING "THE INVISIBLE GOD."

That prohibition in the first great command, "Thou shalt not make unto thee any graven image, or any likeness of any thing which is in heaven above," seems to us to have been intended to interdict any attempts to portray the appearance of the "invisible God."

When the heathen, standing by their altars and pointing to their "gods," said to the Psalmist, "Where now is thy God?" he replied, "Our God is in the heavens, he hath done whatsoever he pleaseth." And in reply to the request

of Moses, already adverted to, the answer was, "No man shall see my face and live." The disciple who leaned on the Master's bosom said by the Holy Spirit, "No man hath seen God at any time." And the Sacred Scriptures are written from that standpoint. Paul declares him to be the "King of kings, and Lord of lords, dwelling in light which no man can approach unto; whom no man hath seen nor can see." Add to this the words of Him that came from heaven, and had "glory with the Father before the world was." He declares, "God is a Spirit." "For I am God, and *not* man: the Holy One in the midst of thee." (Hosea xi, 9.)

When "God was manifest," it was necessary that he should be "manifest in the flesh," according to promises and prophesies. Doubtless the nearest any came to seeing "his glory" was on "the Mount of Transfiguration."

HENCE THE QUESTION,

"To whom will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh a cunning workman to prepare a graven image that shall not be moved. Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundation of the earth? It is *He* that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers: that stretcheth out the heavens as a tent to dwell in: that bringeth the princes to nothing; He maketh the judges of the earth as vanity.

"To whom will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold

who created all these things, that bringeth out their host by number : He calleth them all by names by the greatness of his might, for that he is strong in power ; not one faileth. Hast thou not known ? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary ? there is no searching of his understanding." (What, only a man ?) "Who hath measured the waters in the hollow of his hand, and meted out the heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance ? With whom took he counsel, and who instructed him and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding ?" All men have been taught by some one ; but who taught the Creator of the ends of the earth ? He, a mere man ? If so, put one of those "in imagination" upon the throne of the universe, and which of such can say : "The inhabitants are as grasshoppers ; behold, the nations are as a drop of a bucket, and are counted as the small dust of the balances : Behold, He taketh up the isles as a very little thing !"

"O Lord, our Lord, how excellent is thy name in all the earth ! Who hast set thy glory above the heavens ! . . . When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained ; what is man, that thou art mindful of him ? or the son of man, that thou visitest him ?"

CHAPTER XI.

Swedenborg's Views Concerning Redemption.

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies.”—**2 PETER II, 1.**

“But there be some that trouble you, and would pervert the gospel of Christ. . . . So say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.”—**GAL. I, 7, 9.**

THE Christian faith rests on three foundations: 1. Prophecy, extending through thousands of years, foretold the coming of the Redeemer to Zion, who was mighty to save. 2. History, as recorded in the New Testament, is an exact fulfillment of those ancient prophecies. Our Lord opened his ministry, saying, “I came not to destroy the law or the prophets, but to fulfill.” On the cross, “Jesus knowing that all things were now accomplished, that the Scriptures might be fulfilled, saith, I thirst.” 3. Experience of uncounted millions demonstrate the truth, announced by the Holy Ghost when the Redeemer was named to Mary, “Thou shalt call his name Jesus: for he shall save his people from their sins.” About two hundred and twenty-five passages in the Bible teach that faith in Christ is the only way of salvation. Many passages put it clearly: “We have redemption through his blood, the forgiveness of sins.” “Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, . . . but with the blood of Christ.” “By grace ye are saved through faith.” “Therefore being justified by faith, we

have peace with God." "For there is no other name given under heaven, whereby we must be saved." Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

"See all your sins on Jesus laid,
The Lamb of God was slain;
His soul was once an offering made
For every soul of man."

So the saved on earth sing; and the Revelator, favored with a vision of heaven, heard them singing. "I beheld," says he, "in the midst of the throne as they sung a new song. . . . For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and made us unto our God kings and priests. . . . And I beheld, . . . and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Then all in heaven: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying: Blessing, and honor, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb for ever and ever." All the universe uniting in praising him that sat upon the throne, glorifying the Lamb. But only the redeemed sang the "new song," "who had been redeemed from the earth." Hence, we may sing a song no angel in heaven can!

"WHENCE CAME THEY?"

"Who are these in bright array,
This exulting, happy throng,
Round the altar, night and day,
Singing one triumphant song?"

These thro' fiery trials trod,
 These thro' great afflictions came;
 Now before the throne of God,
 Sealed with his almighty name,

Clad in raiment pure and white,
 Victor palms in every hand,
 Thro' their great Redeemer's might,
 More than conquerors they stand.

Joy and gladness banish sighs,
 Perfect love dispels all fears;
 And forever from their eyes
 God shall wipe away their tears."

"And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." (Rev. vii, 14.)

"There is no night in heaven;
 In that blest world above
 Work never can bring weariness,
 For work itself is love.

There is no grief in heaven;
 For life is one glad day,
 And tears are of the former things
 Which all have passed away.

There is no sin in heaven;
 Behold the blessed throng,
 All holy in their spotless robes,
 All holy in their song.

There is no death in heaven;
 For they who gain that shore
 Have won their immortality,
 And they can die no more."

When our Lord commissioned his disciples to preach his gospel, they did so, and went about "preaching Christ and him crucified," and "that there was *no* other name

given under heaven, whereby we must be saved." For it was God "who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. In whom we have redemption through his blood, the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature." (Col. i, 13-15.) There is a beautiful epitome in John's Gospel (iii, 16): "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." From the foregoing and many other passages, it will be seen as the Bible teaches, "By grace are ye saved through faith, and that not of yourselves; it is the gift of God." (Eph. ii, 8.) In a word, we are justified, sanctified, and saved for time and eternity by faith!

Let us turn from the teachings of the Bible to the teachings of Baron Swedenborg concerning "Redemption," and it will be seen that on every essential point Swedenborg ignores the teaching of the Scriptures, and rejects the commonly-received doctrines of the atonement by all evangelical Churches throughout Christendom. We shall confine our quotations to his greatest theological work, his "True Christian Religion." We are sure the reader will find all that is needed to convince him that no God-sent ambassador ever wrote such folly to supersede the teachings of prophets and apostles. What he has written

CONCERNING REDEMPTION

may be summed up as follows, viz.: "These three things are redemption, I can say in all certainty, since the Lord at this day is performing a redemption which he commenced in the year 1757, together with the last judgment, which was then performed. This redemption has con-

tinued from that time even to this. The reason is because at this time is the second coming of the Lord, and a New Church is to be instituted, which can not be instituted unless there be a subjugation of the hells and an establishment of the heavens; and because it was given me to see all, I can describe how the hells were subjugated, and how the new heaven was ordered and established; but this will be the subject of a whole work." ("True Christian Religion," No. 115.)

"The subjugation of the hells, the establishment of order in the heavens, and afterwards the institution of a Church, may be illustrated by various similitudes. The hells may be illustrated by a comparison with an army of robbers or rebels, who invade a kingdom or city, and then set fire to the houses, plunder the goods of inhabitants, and divide the spoil among themselves, and then exult and triumph; but redemption itself may be illustrated by a comparison of a just king, who marches against them with his army, puts a part of them to the sword, shuts a part in prison, takes away their spoil, and restores it to his subjects, and establishes order in the kingdom, and renders it safe from similar invasions. It may also be illustrated by a comparison with a herd of wild beasts, issuing out together from a forest, which attacks flocks and herds, and also men; on account of which no man dares go out from the walls of the city to till the ground; whence the fields will be deserted, and the inhabitants of the city perish by famine; and redemption may be illustrated by the destruction and dispersion of those wild beasts, and the protection of the fields and plains from further invasion of such animals. It may be illustrated also by locusts consuming every green thing on the surface of the ground, and by means of preventing their further progress; also by the little worms in the first part of the summer,

which deprives the trees of leaves, and thus also of fruits, so that they stand naked as in midwinter, and the shaking them off and thus restoring the garden to the state of its bloom and fruitfulness. The case would be similar with the Church, unless the Lord by redemption had separated the good from the evil, and cast the latter into hell, and raised the former into heaven." (Ibid., No. 117.)

Next he tells us

HOW THE LORD DID THIS.

"The acts of redemption, by which the Lord made himself righteous, were that he executed a last judgment, which was done in the spiritual world, and then separated the evil from the good, and the goats from the sheep, and expelled from heaven those who made one with the beasts of the dragon, and of the worthy he founded a new heaven, and of the unworthy a hell, and successively reduced all things in both to order; and, moreover, instituted a new Church. These acts were the acts of redemption, by which the Lord made himself righteous." (Ibid., No. 95.)

"Our countrymen who bear rule in the Church describe the righteousness of the Lord quite differently; and also by the inscription of it upon man, they make faith saving; when yet the truth is, that the righteousness of the Lord, because it is such and thence, and in itself purely Divine, can not be conjoined to any man, and thus can not produce any salvation, any more than the Divine life, which is the Divine love and Divine wisdom." (Ibid., No. 96.)

"That the Father and the Son—that is, the Divine and the human in the Lord—are united like the soul and body, is indeed, according to the Church at this day, and also according to the Word; but still scarcely five in a hundred, or fifty in a thousand know this; the reason is, the doc-

trine of justification by faith alone, which most of the clergy, who seek the reputation of learning on account of honors and riches, have embraced with all zeal, until that doctrine has got complete possession of the minds of those at this day; and because this has intoxicated their thoughts, like the vinous spirit called alcohol, therefore, like men intoxicated, they have not seen this essential thing of the Church, that Jehovah God descended and assumed the human; when yet, solely by this union, is given to man conjunction with God; and by conjunction, salvation." (Ibid., No. 98.)

"It is believed that the Lord, as to his human, not only was, but also is, the Son of Mary; but in this the Christian world is under a delusion.

"That he was the Son of Mary is true; but that he is so still, is not true; for by acts of redemption he put off the human of the mother, and put on a Human of the Father; thence it is that the Human of the Lord is Divine, and that in him God is Man, and Man God. That he put off the human of the mother, and put on the Human of the Father, which is the Divine Human, may be seen from this, that he never called Mary his Mother." (Ibid., No. 102.)

"To confirm this further, I will relate what I know, because I have seen, and therefore can testify what follows; that the Lord at this day is forming a new angelic heaven, and that it is formed of those who believe in the Lord God the Savior, and go immediately to him; and that the rest are rejected. Wherefore, if any hereafter comes from Christendom into the spiritual world, into which every man comes after death, and does not believe on the Lord and go to him alone, and then is not able to receive this, because he has lived wickedly or has confirmed himself in falses, he is repelled at his first approach towards heaven, and his face is thence averted, and turned

towards the lower earth, whither he also goes, and conjoins himself with those there, who are meant in the Revelation by the dragon and false prophet. Here I will add this news, that some months since the twelve apostles were called together by the Lord, and sent into all the spiritual world, as before into the natural world, with the command that they should preach this gospel; and that every apostle had his province assigned to him; which command, also, they were executing with all zeal and industry." (Ibid., No. 108.)

"A corollary. All the Churches which had been before the coming of the Lord were representative Churches, which could not see Divine truths but as in the shade; but after the coming of the Lord into the world, a Church was instituted by him which saw, or rather was able to see, Divine truths in the light. The difference is like that between evening and morning; the state of the Church after his coming is called morning." (Ibid., No. 109.)

The Baron seems not quite satisfied with his illustrations as to how "Redemption" is accomplished, so he returns to the subject with vigor and a new class of illustrations, some of which we give as follows:

REDEMPTION CONTINUED.

"In the first place, it shall be told what redemption is. To redeem signifies to liberate from damnation, to rescue from hell, and take away captives and prisoners out of the hand of the devil. This was done by the Lord, in that he subjugated the hells and formed a new heaven. That man could not otherwise have been saved, is because the spiritual world has such a connection with the natural world that they can not be separated. This connection is principally with the interiors of men, which are called their souls and minds; those of the good are connected with the

souls and minds of angels, and those of evil with the souls and minds of infernal spirits. They have such union that, if they were removed from man, he would fall down dead as a stock; in like manner angels and spirits could not subsist if men were withdrawn from them. Thence it is manifest why redemption was performed in the spiritual world, and why heaven and hell were first to be restored to order before the Church on earth could be established." (Ibid., No. 118.)

The Baron makes out a singular redemption, accomplished in the spiritual world, and that the Lord sent out the twelve apostles after new gospel was invented, and they were proclaiming it with "zeal" in the "provinces assigned them into the spiritual world." We have for years thought Swedenborg's "New Religion" better adapted for some other world than this. We still think the redemption believed to have been accomplished "on the cross" in this world best adapted for those living in this world.

"That without redemption by the Lord, iniquity and wickedness spread throughout the whole Christian orb in both worlds, the natural and the spiritual, is, amongst several other reasons, because every man after death comes into the world of spirits, and these altogether similar to himself such as he was before; and at his entrance he can not be restrained from conversing with deceased parents, brothers, relatives, and friends; every husband, then, seeks first his wife, and every wife her husband; and by the former and the latter they are introduced into various companies of such as appear outwardly as sheep, and inwardly are like wolves; and by these even those are perverted who have been devoted to piety; from this cause and from abominable arts, unknown in the natural world, the spiritual world is full of wickedness and cunning, that

it is like a pond green with the spawn of frogs." (Ibid., No. 120.)

"This follows from what has been said in the preceding article, that without redemption by the Lord the angels could not have subsisted. To the reasons above mentioned these may be added: That at the time of the first coming of the Lord the hells had grown up to such a height, that they filled all the world of spirits, which is in the middle between heaven and hell, and thus not only confused the heaven which is called the lowest heaven, but also assaulted the middle heaven, which they assaulted in a thousand ways, and would have gone to destruction unless the Lord had protected it. Such insurrection of the hells is meant by the tower built in the land of Shinar, the head of which should reach even to heaven; but the design of the builders was frustrated by the confusion of languages, and they were dispersed, and the city was called Babel." (Gen. xi, 1-9.)

"The difference is, that at his first coming the hells had grown to such a degree from the multitude of idolaters, magicians, and falsifiers of the Word; whilst at his second coming the Christians, so called, both such as are imbued with naturalism and such as have falsified the Word by confirmations of their fabulous faith concerning

THREE DIVINE PERSONS FROM ETERNITY,

and concerning the Passion of the Lord, that it was redemption itself; for these are they who are meant by the dragon and his two beasts in the Revelation. The second reason why the Lord also redeemed angels is, that not only every man, but also every angel, is withheld by the Lord from evil, and held in the good; for no one, whether angel or man, is good from himself, but all good is from the Lord, when therefore the footstool of the angels,

which is in the world of spirits, was taken away from them, as with one sitting upon a throne, when its pedestals are removed." (Ibid., No. 121.)

"That the Lord has delivered the spiritual world, and by this is about to deliver the Church from universal damnation, may be illustrated, by a comparison with a king, who by victories over the enemy liberates the princes, his sons, who had been taken by the enemy, confined in prisons and bound in chains, and brings them back to his palace; also by a shepherd who, like Samson and David, rescued his sheep from the jaws of a lion or a bear, etc. It may also be illustrated by a comparison with one who sees a serpent in his path coiled up, lying in the way and intending to inflict a wound upon the heel of the traveler, and seizes its head, and although it twists itself about his hand, he carries it home, and there cuts off its head, and throws the rest in the fire. It may also be illustrated by a comparison with the bridegroom or a husband, who, when he sees an adulterer attempting to do violence to his bride or wife, attacks him, and either wounds his hand with his sword, or covers his legs and loins with blows, and casts him into the street by means of his servants, who with clubs pursue him even to his house; and having liberated his beloved, he leads her away into his chamber." (Ibid., No. 122.)

We will close this chapter with the following remarkable extracts; for surely the reader will say enough. We purpose that the reader shall have a proper opportunity to be fully convinced that Swedenborgianism and Bible Christianity are as far removed from each other as the antipodes! Notwithstanding his many quotations at certain times and places, when he revels among those spirits forbidden in the Word of God, he ignores every "thus saith the Lord." Compare his "ravings" in the fol-

lowing sentences with the sacred writers quoted in the beginning of this chapter. On which "Redemption" will the reader risk his eternal salvation? The Bible tells of the one accomplished on the cross, when he exclaimed, "It is finished!" Or the one accomplished according to Swedenborg's statement "in the spiritual world," as follows, viz.:

"In the preceding article it was shown that redemption was a work purely Divine; consequently, that it could not have been performed but by an Omnipotent God. The reason that it could not have been accomplished but by God incarnate, that is made Man, is because Jehovah God, such as he is in his infinite essence, can not approach to hell, much less enter into it, for he is in the purest and first things. Wherefore, Jehovah God, being in himself such, if he should only blow upon those in hell, he would kill them in a moment. What the power of the Lord, which he has from the Divine good, was when he performed the last judgment in the year 1757, may be evident from those things which are described in a treatise concerning that judgment: That he tore up from their places the hills and mountains, which the infernals in the spiritual world occupied, and removed them to distant places, and made some sink down; and that he deluged their cities, villages, and fields with flood, and tore up their lands, and cast them, together with the inhabitants, into whirlpools, bogs, and fens, besides many other things; and all these were done by the Lord alone, through the power of Divine truth from the Divine Good." (*Ibid.*, No. 124.)

Well has one of the most kindly-hearted, devoted, catholic, and scholarly ministers of the former generation written, "We can not have the Bible and Swedenborg; we must give up one or the other."

CHAPTER XII.

Swedenborg's Views Concerning the Trinity.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—*MATT. XXVIII, 18, 19.*

It is fortunate, in approaching this important doctrine, that no long introductory statement is necessary; as Swedenborg has first made such a Scriptural statement of the blessed Trinity that any evangelical believer can accept it without mental reservation. Next, he treats us to a marvelous surprise, by dashing against this Scriptural foundation of our faith, making the strange assertion that this foundation is not in the Bible, but was first broached in the Nicene Council, fourth century, and spread through the Roman Catholic Church. Not even the Apostles' Creed, he declared, when formulated, taught this doctrine of three Persons in the Godhead.

SWEDENBORG'S STATEMENT.

"That there is a Divine Trinity—the Father, the Son, and the Holy Spirit—is very evident from the Word, and from these three things: The angel Gabriel said unto Mary, 'The Holy Ghost shall come upon thee, and the virtue of the Most High shall overshadow thee; wherefore the Holy Thing that shall be born of thee, shall be called the Son of God.' (Luke i, 35.) Here three are named—the Most High, who is God the Father; the

Holy Spirit, and the Son of God. When Jesus was baptized, behold, the heavens were opened, and John saw the Holy Spirit, descending like a dove, coming upon him; and a voice from heaven, saying, 'This is My Beloved Son, in whom I am well pleased.' (Matt. iii, 16, 17; Mark i, 10, 11; John i, 32.) And still more plainly from these words of the Lord to his disciples, 'Go, make all nations disciples, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.' (Matt. xxviii, 19.) And moreover, from these words in John v, 7, "There are three who bear witness in heaven, The Father, the Word, and the Holy Spirit." And besides these things, that the Lord prayed his Father, and spoke concerning him and with him; and that he would send the Holy Spirit, and also he did send him; and moreover, the apostles in their epistles frequently name the Father, and the Son, and the Holy Spirit. From these things it is manifest that there is a Divine Trinity, which is the Father, Son, and Holy Spirit." (True Christian Religion, No. 164.)

What Christian will object to the above statement? Certainly he was sane while writing it. But immediately following, he begins to turn it into ridicule, as if a fit of insanity had followed closely upon his writing it. This is the usual mode of procedure in nearly every case, some more palpable than others. The whole system, from the beginning to the present time, is saturated with this very thing; and it is amazing that any one should be so deluded as to fail to see

HIS SELF-CONTRADICTIONS.

"In the Christian Church, at this day, there is acknowledged a Divine Trinity, before the world was created, which is that Jehovah God from eternity begat a Son,

and that from both the Holy Spirit then proceeded, and that each one of these three is, by himself or singly, God; because each one is a person subsisting by himself. But this, because it does not fall into reason, is called a mystery, into which entrance can be made only by this, that those three have Divine essence, by which is meant eternity, immensity, omnipotence, and thence equal divinity, glory, and majesty. But that this is a Trinity of three gods, and thus not any Divine Trinity, will be demonstrated in what follows. But that the Trinity, which is also of the Father, Son, and Holy Spirit, which was provided and made after God became incarnate, consequently, after the world was created, is a Divine Trinity, which is of one God, is evident from all the things which precede." (Ibid., No. 170.)

"The Trinity, which the present Christian Church has embraced and introduced into its faith, is that God the Father begat a Son from eternity, and that the Holy Spirit then proceeded from them both, and that each one is God by himself. This Trinity can be conceived by human minds no otherwise than as a triarchy, or a government of three kings in one kingdom, or of three generals over one army, or of three masters in one house, each of whom has equal power. What thence can ensue but destruction? And if any one wishes to figure or shadow forth this triarchy to the sight of his mind, and at the same time their unity, he can not present it to his contemplation otherwise than as a man of three heads upon one body, or of three bodies under one head. Such a monstrous image of the Trinity must appear to those who believe there are three Divine persons, each one God by himself, and conjoin them into one God, and deny that God, because he is one, is one person. That a Son of God, born from eternity, descended and assumed the human, may

be compared to the fables of the ancients, that human souls were created at the beginning of the world, and that they enter into bodies and become men; and also, to those absurd opinions, that the soul of one passes into another, as many in the Jewish Church believed." (Ibid., No. 171.)

Next, hear this announcement:

"That a Trinity of Persons was unknown in the Apostolic Church, but was first broached by the Nicene Council, and was thence introduced into the Roman Catholic Church, and from this into the Churches separated from it." (Ibid., No. 174.)

"That the Apostolic Church did not know anything at all concerning a Trinity of three Persons, or concerning three Divine Persons from eternity, is very evident from the Creed of that Church, which is called the Apostles' Creed." He now proceeds to quote some of the Creed. What a pity he did not think to tell us which came into being first, the New Testament or the Apostles' Creed? And yet, it seems to us, when the Apostles' Creed was formulated, the authors did believe in a Trinity of three Persons; at least they declared so when they said: "I believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he will come to judge the quick and the dead. I believe in the Holy Ghost." How the author or authors could formulate this Creed and "not know anything about a Trinity of persons," would perplex any one, unless it was the ingenious-minded Baron!

Another charge is as follows:

"That that faith, which is a faith in three Gods, has perverted everything of the Church, follows thence; for faith is the principle, and doctrinals and derivatives; and the derivatives derive their essence from the principles." (Ibid., No. 177.)

"The faith of every Church is, as it were, the seed, from which all its dogma springs; and it may be compared to the seed of a tree, from which all the parts of it, even to the fruits, are derived; and also to the seed of man, from which are produced children and families in successive series. Wherefore, when the primary faith, which, from its preponderance is called *saving*, is known, it is perceived what is the quality of the Church. This may be illustrated by this example: Let the faith be, that nature is the creator of the universe. From this, these things follow, that the universe is what is called God; that nature is his essence; that either is the supreme God, whom the ancients called Jupiter; that the air is a goddess, whom the ancients called Juno, and made the wife of Jupiter; that the ocean is a God below them, who, with the ancients, may be called Neptune; and because of the divinity of nature reaches even to the center of the earth; that there also is a God, who, in conformity with the ancients, may be called Pluto; that the sun is the palace of all the gods, in which they assemble whenever Jupiter summons a council; and moreover, that fire is life from God; and thus that birds fly in God, beasts walk in God, and fishes swim in God; and further, that thoughts are only modifications of ether, as words from them are only modulations of air; and that the affections of love are occasional changes of state, from the influx of the sun's rays into the ether and air; moreover, that a life after death, together with heaven and hell, is a

fable, invented by the clergy, for the purpose of procuring honors and gains ; but although it is useful, it is a fable, and ought not to be openly despised, because it is serviceable to the public for keeping the minds of the simple in the bonds of obedience to the magistrates ; but that still, those who are inveigled into religion are abstract men, their thoughts phantasms, and their actions ludicrous, and that they are the drudges of the priests, who believe what they do not see, and see what exceeds the sphere of their minds." (Ibid., No. 178.)

"I have several times conversed in the spiritual world, with the justifiers of faith alone, and have said that their doctrine is erroneous and absurd, and that it induces carelessness, blindness, sleep, and night, in spiritual things, and thence the death of the soul ; and then exhorted them to desist from it. But I have received for answer : 'Why desist? Does not the excellence of the erudition of the clergy above that of the laity depend on that alone?' But I replied, that thus they do not regard the salvation of souls as an end, but the excellence of their own fame ; and that, because they have applied the truths of the Word to their false principles, and thus have adulterated them, that they are angels of the abyss, called Abaddons and Apollyons." (Ibid., No. 182.)

SWEDENBORG SPEAKS HIS MIND.

"That the passion of the cross is believed to have been redemption itself is a fundamental error of the Church ; and that error, together with the error concerning three Divine Persons from eternity, has perverted the whole Church, so that not any thing spiritual is left remaining in it. What at this day more fills and crams the books of the orthodox, or what is more zealously taught and inculcated in the schools, and more frequently preached

and proclaimed from the pulpits, than that God the Father, being enraged against the human race, not only removed it from himself, but also concluded it under a universal damnation, and thus excommunicated it; but, because he was gracious, that he persuaded or incited his Son to descend and take upon himself the determined damnation, and thus appease the anger of his Father; and that thus, and not otherwise, he could look upon man with some favor? These and similar things, at this day, sound in the temples, and reverberate from walls, like an echo from the woods, and fill the ears of all there. But if the cause be investigated, it is this, that they have taken the passion of the cross for redemption itself; thence have flowed those opinions, as from one falsity falses flow in a continued series; or as from one cask of vinegar nothing comes but vinegar; or from an insane mind nothing but what is insane." (Ibid., No. 132.)

"Just so also do those who persuade themselves that there are three Divine Persons actually existing from eternity. These, as they confirm themselves in that error, become more natural and corporeal, and then they can not comprehend, internally, any Divine truth; and, if they hear and receive it, still they defile and disguise it with fallacies. Wherefore the doctrine of faith may be compared to

A PUDDING MADE OF CHAFF,

which he eats as a dainty, or, as it was commanded Ezekiel, the prophet, that he should mix wheat, barley, beans, lentiles, and spelt, and make for himself bread and cakes, and bake it with man's or cow's dung; and thus represent the Church. It is similar with the doctrine of the Church, which is founded and built upon three Divine

Persons from eternity, each of whom, singly, is God." (Ibid., No. 296.)

Before closing this important chapter, the reader's attention is called to the following statement to be seen in Ibid., No. 170, "That this Trinity was not before the world was created, but after the world was created, when God became incarnate, it was provided and made."

Unfortunately for Swedenborg's theory, the whole trend of the Bible, from beginning to end, teaches the contrary of his utterance. Turning to the inspired account of creation, we find written: "In the beginning, God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the waters. And God said, Let there be light; and there was light." (Gen. i, 1-3.) After the world and animal creation, the final act was man-making. Here the whole Godhead is found conferring, "And God said, Let us make man in our image, and after our likeness." Perhaps we can not do better, in this connection, than to quote the words of that learned commentator, Dr. Adam Clarke, who says, "The text tells us man was the work of Elohim, the Divine Plurality, marked more distinctly by the plural pronouns 'us' and 'our;' and, to show that man was the masterpiece of God's Creation, all the persons of the Godhead are represented as uniting in council and effort to produce this astonishing creature, man."

"The superiority of man to all other parts of creation is seen in this," says Gregory of Nyssa, "that all other creatures are the effect of God's Word, but man is represented as the work of God, according to plan and consideration. 'Let us make man in our image, after our likeness.'" (Vol. I, p. 52.) And St. Paul, in two different places (Eph. iv, 24, and Col. iii, 10), tells us that

this image and likeness consisted in "knowledge, righteousness, and true holiness." Such was the soul of man as he came from the hand of his Creator. He was made such from the beginning, and no intimation has come from the Author of his being, that he was created as animals were, for God breathed into him a pure soul, like unto his own. Are we not authorized to stand by that statement from Gen. i, 26, 27; Eph. iv, 24; and Col. iii, 10? Then what ground has Swedenborg's statement to rest upon, as he roundly asserts, "That the Trinity was not before the world was created, but after the creation, when God became incarnate, it [Trinity] was provided and made?" To this statement, we simply oppose the solemn words of our Lord, in his prayer to his Father: "And Jesus lifted up his eyes to heaven, and said, Father the hour is come. Glorify thy Son, that thy Son may also glorify thee. . . . I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O my Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John xvii.) This doctrine of the adorable Trinity permeates all Christian teaching, and is beautifully set forth in our hymnology. Here is one example:

"Who can describe the joys that rise
Through all the courts of Paradise,
To see a prodigal return,
To see an heir of glory born?

With joy the Father doth approve
The fruit of His eternal love;
The Son with joy looks down, and sees
The purchase of his agonies.

The Spirit takes delight to view
The contrite heart he formed anew;
And saints and angels join and sing
The growing empire of their King."

CHAPTER XIII.

Heaven, as Seen by Swedenborg.

“And the city lieth foursquare; and the length thereof is as great as the breadth; and he measured the city with a reed, twelve thousand furlongs; the length and the breadth and the height thereof are equal.”—REV. XXI, 16, Revised Version.

SWEDENBORG says: “That heaven, in its whole complex, resembles one man, is an arcanum not yet known in the world; but in the heavens it is very well known.” (“Heaven and Hell,” No. 59.) “It has been shown that the universal heaven resembles one man, that it is in the form of a man, and is, therefore, called the Grand Man.” (Ibid., No. 94.)

The antithesis between this description and Saint John's is as sharp as words can make it, and it is useless to spend time in attempting to harmonize them. The fact can not be concealed, the Bible and Swedenborg, from first to last, teach different doctrines. No reasonable individual will attempt to follow the Bible and Swedenborg's teachings. He who receives Swedenborg as an inspired teacher from God will, necessarily, cast the Bible aside. And he who believes the Bible has no use for Swedenborg's religious teachings. He might as well try to ride two different horses at the same time, going two different ways—he can not do it. So we will give a few passages from the Bible concerning heaven and its inhabitants, and then turn to Swedenborg, and let him present his kind of a heaven; and the reader may take his choice.

THE HEAVEN OF THE BIBLE.

Its form is set forth above. Its inhabitants proclaim by what means they obtained admission, and to whom the praise is due from them.

“After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cried with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb. And all the angels were standing round about the throne, and about the elders, and the four living creatures; and they fell before the throne on their faces, and worshiped God, saying, Amen, blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, These which are arrayed in white robes, who are they, and whence came they? And I said unto him, My lord, thou knowest. And he said to me, These are they which come out of great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple; and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike them, nor any heat: for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of water of life: and God shall wipe away all tears from their eyes.” (Rev. vii, 9-17, R. V.)

“And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride

adorned for her husband. And I heard a great voice out of the throne, saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God; and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more; the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true. And he said unto me: They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful and unbelieving and abominable and murders and fornicators and sorcerers and idolators and all liars, their part shall be in the lake of fire and brimstone, which is the second death. And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake to me, saying, Come hither, I will shew thee the Bride, the wife of the Lamb. And he carried me away in the spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. And the walls of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. And

he that spake with me had for a measure a golden reed to measure the city, and the gates and the walls thereof. And the city lieth foursquare and the length thereof is as great as the breadth; and he measured the city with a reed, twelve thousand furlongs; the length and the breadth and the height thereof are equal. And he measured the wall thereof, a hundred and forty-four cubits, according to the measure of a man; that is, of an angel. And the building of the wall thereof was jasper; and the city was pure gold; like unto pure glass. The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates were twelve pearls; each one of the several gates was of one pearl; and the street of the city was of pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God the Almighty and the Lamb are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof; and the kings of the earth do bring their glory into it. And the gates thereof shall not be shut by day: for there is no night there; and they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing unclean, or he that maketh abomination and a lie: but only they which are written in the Lamb's book of life. And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and the Lamb, in the midst of the street thereof. And on this side of the river and on that was

the tree of life, bearing twelve manner of fruits, yielding its fruit every month for the healing of the nations. And there shall be no more curse: and the throne of God and the Lamb shall be therein; and his servants shall do him service; and they shall see his face; and his name shall be on their foreheads. And there shall be night no more: and they need no light of the lamp, neither light of the sun, for the Lord God shall give them light; and they shall reign for ever and ever." (Ibid., xxi, xxii.)

"O what a mighty change
 Shall Jesus' sufferers know,
 While o'er the happy plains they range,
 Incapable of woe!
 No ill-requited love
 Shall there our spirits wound;
 No base ingratitude above,
 No sin in heaven is found.

 No slightest touch of pain,
 Nor sorrow's least alloy,
 Can violate our rest, or stain
 Our purity of joy.
 In that eternal day
 No clouds or tempests rise;
 There gushing tears are wiped away
 Forever from our eyes." —*Charles Wesley.*

Our Lord spoke of heaven as his "Father's house." He seems good authority to us when he says, "In my Father's house are many mansions" (abiding-places, R. V.) "If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." And Paul also who was caught up into the third heaven, and heard and saw unspeakable things, that it was not lawful for a man to utter, speaks of heaven as "a building."

"For we know that if the earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." With such inspiring prospects before the Christian, is it any wonder he accepts Charles Wesley's invitation:

"Come, let us join our friends above
That have obtained the prize;
And on the eagle wings of love
To joy celestial rise.

Let all the saints terrestrial sing
With those to glory gone;
For all the servants of our King
In earth and heaven are one."

But we give place to hear of

SWEDENBORG'S HEAVEN.

"That heaven, in its whole complex, resembles one man, is an arcanum not yet known in the world; but in the heavens it is well known. To know this, together with the specific and particular things relating to it, is the chief article of the intelligence of the angels. On this knowledge, also, depends many more things which, without it as their general principle, could not enter distinctly and clearly into the ideas of their minds. Because they know that all the heavens, together with their societies, resembles one man, therefore also they call the greatest and the Divine man." ("Heaven and Hell," No. 59.)

"Since the whole of heaven resembles one man, and likewise is a Divine and spiritual man in the greatest form, even as to figure, therefore heaven is distinguished, like man, into members and parts; and these also named like the members and parts of the man. The angels know also into what one member of society is, and in what another; and they say, that one society is in the member

or province of the breast, another in some province of the loins, and so on. In general, the highest or third heaven forms the head down to the neck; the middle or second heaven forms the breast down to the loins and knees; the ulterior or first heaven forms the legs and feet down to the soles, and the arms down to the fingers—for the arms and hands are ultimates of man, although at his side.” (Ibid., No. 65.)

“These things concerning heaven, as the Grand Man, are adduced, because, without this previous knowledge, what follows concerning heaven can not be comprehended; nor can any distinct idea be had of the form of heaven, or the conjunction of the Lord with heaven, and conjunction of heaven with man, nor the influx of the spiritual world into the natural, and none whatever concerning correspondence.” (Ibid., No. 67.)

“The Gentiles are saved as well as the Christians, may be known to those who understand what it is to make heaven with man; for heaven is in man, and those who have heaven into themselves enter heaven after death. It is heaven in man to acknowledge a Divine. A religion which does not include this acknowledgment is no religion at all. It is known that the Gentiles live a moral life as well as Christians. Men live a moral life either for the sake of the Divine, or from a regard to the opinion of the world. One saves, and the other does not.” (Ibid., No. 319.) “From this circumstance, it is evident that Gentiles at the present day enter heaven more easily than Christians.” (Ibid., No. 324.)

“One morning I heard a number of singers at a distance, and from the accompanying representations it was given me to know that they were Chinese; for they presented the figure of a he-goat clothed with wool; likewise a cake of millet and an ebony spoon, together with the

idea of a floating city. They desired to come near to me, and when they approached, they desired to be alone with me, that they might reveal their thoughts. Soon after I entered into conversation with them, and at last spoke to them about the Lord. I called him Christ. I perceived in them a degree of repugnance; but it was found to originate in the impression they received in the world, from knowing that Christians lived worse lives than they did. There are Gentiles who, during life in the world, know, both from conversation and report, that Christians lived wicked lives, being addicted to adultery, hatred, quarrelling, drunkenness, and the like, which they abhorred, because such things are contrary to their religious principles." (Ibid., No. 325.)

"Among the Gentiles in heaven, the Africans are most beloved; for these receive the goods and truths of heaven more readily than others. They say that Christians may be called faithful, because they have the doctrine of faith, but not themselves, unless they receive that doctrine, or, as they say, are able to receive it." (Ibid., No. 326.)

"There are various opinions concerning receptions in heaven. From much conversation and intercourse with the angels, it has been granted me to know for a certainty that the rich enter heaven as easily as the poor; that no man is excluded on account of his great possessions, and that none are received because they are poor. Both rich and poor are there—and many of the rich in greater glory and happiness than the poor." (Ibid., No. 357.)

"It is to be observed in the outset, that a man may acquire riches and accumulate wealth as far as opportunity is given; may frequent places of amusement, and talk of worldly affairs; and that he has no need to assume a devout aspect, nor to give his goods to the poor, except

so far as his inclination leads him; in a word, he may live outwardly altogether like a man of the world; and these things will not prevent his going to heaven; provided, that inwardly in himself he thinks properly about God." (Ibid., No. 358.)

"Since a man may live in the external form just as others do, may grow rich, keep a bountiful table, dwell in a splendid house, and wear costly apparel, according to his condition and employment, enjoy delight and gratifications, and engage in worldly affairs for the sake of occupation and business, for sustenance of mind and body; provided he interiorly acknowledges a Divine, and wishes well to his neighbor, it is evident that it is not so difficult to walk in the way to heaven as many suppose." (Ibid., No. 359.)

"Because heaven is from the human race, and the angels of heaven are therefore of both sexes; and because it was ordained from creation that the woman should be for the man, and the man for the woman, and thus that each should be the other's; and because this love is innate in both; it follows that there are *marriages* in heaven as well as on earth." (Ibid., No. 366.) "I heard an angel describe conjugal love and its heavenly delights in this manner: He said that two conjugal partners in heaven are they that love. He wondered that the man of the Church knew nothing of this. He was astonished to think that adulteries are committed and justified within the Church more than out of it." (Ibid., No. 374.)

"As conjugal love is the foundation of all good loves, and is inscribed on all parts of the principles of man, even to the most particular, the reason, from first to last, is collated into this love, is on account of the superior excellence of its uses, which is the propagation of the human race, and thence of the angelic heaven; and as

this use was the chief end of creation, it follows that all beatitudes, satisfactions, delights, pleasantness, and pleasures, which the Lord the Creator could possibly confer upon man, are collated into this love." ("Conjugal Love," No. 68.)

"The reasons are, because it is from the Lord, and corresponds to the marriage of the Lord and his Church; because it descends from the marriage of good and truth; because it is spiritual; because it is the foundation of love; because it is the orderly seminary of the human race, and thereby of the angelic heaven; because, on this account, it also exists with the angels of heaven, and gives birth with them to spiritual offspring; and because its uses are more excellent than the other uses of creation." (Ibid., No. 143.)

"I have been informed by the angels, that those who lived in the most ancient times live at this day in heaven, in separate houses, families, and nations, as they lived on earth, and that scarce any one of a house is wanting." (Ibid., No. 205.)

"From what has been said above concerning the origin and essence of love, it may be known that as far as dominion enters, so far minds are not conjoined, but divided. The interiors of those who live in such a marriage are in mutual collision and combat with each other, as the case between two opposites; however, the exteriors are restrained and kept quiet, for the sake of peace. The collision and combat of their interiors reveal themselves after death, when they generally meet together and fight like enemies, and mutually lacerate each other; for they then act according to the state of their interiors. I have several times been permitted to witness their combats and tearings, some of which were full of revenge and cruelty; for the interiors of every one are set at liberty

in the other life, and are no longer restrained by externals on account of worldly considerations; for then every one appears openly such as he is interiorly." ("Heaven and Hell," No. 380.)

Will the Baron tell us something about "infants in heaven?"

INFANTS IN HEAVEN.

"All infants in the Grand Man, which is heaven, are in the province of the eye; those of a spiritual genius in the left eye, and those of a celestial genius in the right eye; and the reason is, the Lord appears to the angels in the spiritual kingdom before the left eye, and those of the celestial kingdom before the right eye." (Ibid., No. 333.)

"I have conversed with angels concerning infants, and inquired whether they are free from evils, because they have no actual sin like adults. But I am told that they are equally in evil; yea, that they, too, are nothing but evil, but that they, like the angels, are withheld from evil and in good by the Lord, yet in such a way that it appears to them as if they were good of themselves. A certain prince died in infancy and grew up in heaven, entertained the false opinion just alluded to. Wherefore he was let into the life of evils wherein he was born; and I then perceived from the sphere of his life that he had a disposition to domineer over others, and to make light of adulteries." (Ibid., No. 342.)

"Several times when a number of infants have been present with me in choirs, their voices were heard as something tender, but confused, proving that they were not yet in unison, as they were afterwards when more matured, and what I wondered at was that the spirits who were with me could not refrain from leading them to speak.

Such desire is innate in spirits. But I observed that on all such occasions that infants resisted, and were unwilling as they were led. Their refusal and resistance were attended with a species of indignation as I often perceived; and when they were permitted to speak, they said, 'It is not so.' From these instances it may be evident what the education of infants in heaven is." (Ibid., Nos. 343, 344.)

COURTSHIP IN HEAVEN.

"How marriages are contracted in heaven I have also been allowed to see. Everywhere in heaven those who are alike are associated, and those who are unlike are dissociated. In like manner conjugal partners, whose minds are capable of being conjoined into one, are drawn together; wherefore at first sight they deeply love each other, and see that they are conjugal partners, and enter into marriage. Hence it is that all marriages in heaven are of the Lord alone. They also hold a 'festival' on the occasion, which is attended by a numerous company. The angels regard marriages on earth as most holy, because they are the seminaries of the human race, and also of the angelic heaven." (Ibid., Nos. 384, 385.)

Mr. White, in his "Life of Swedenborg," quotes with praise the following from "Conjugal Love:—"

"The Divine providence of the Lord extends to everything, even the minutest particulars concerning marriages in heaven, because all the delights of heaven spring from conjugal love, as sweet waters from the fountain-head. On this account it is provided that conjugal pairs be born, and these pairs are continually educated to their several marriages under the Lord's auspices; neither boy nor girl know anything of the matter, and after a stated time, when they are marriageable, they meet in some place as may chance, and see each other, and in this case they instantly

know, as by a kind of instinct, that they are pairs, and by a kind of inward dictate think within themselves—the youth, She is mine; and the virgin, He is mine; and when this thought has existed some time in each, they accost each other from deliberate purpose, and betroth themselves.” (White’s “Life,” p. 194.)

“A WEDDING IN HEAVEN.”

“Towards evening, a footman, clothed in linen, came to the ten strangers, the companions of the angels, and invited them to a wedding to be celebrated the next day; and the strangers were very glad that they were also to see a wedding in heaven. After this they were led to one of the familiar counselors, and supped with him; and after supper they returned and retired separately, each one into his bed-chamber, and slept until morning. And when they awoke, they heard the singing virgins and girls from the houses around the forum. Then was sung the affection of conjugal love. After this the angel said: Prepare yourselves, and put on the garments of heaven, which our prince has sent you. After this the angel led them to the house of the wedding, and the porter opened the door; and presently they were received within the threshold, and saluted by the angel sent from the bridegroom, and introduced, and led to the seats appointed for them; and soon they were invited into a room opposite the bride-chamber, where they saw in the middle a table, on which was placed a magnificent candlestick. Beside this were tables with loaves of bread placed in triple order, and at the four corners crystal cups. While they were surveying those things, lo, a door opened next to the bride-chamber, and six virgins came out, and after them the bridegroom and bride, holding each other by the hand, and leading each other to a seat which was placed opposite the candlestick,

on which they seated themselves, the bridegroom on the left hand, and the bride on the right, and the six virgins stood by the seat near the bride. The bridegroom had on a glittering purple and a tunic of shining fine linen, with an ephod, upon which was a plate of gold set around with diamonds, and on the plate was engraved a young eagle, the nuptial ensign of that society of heaven, and a mitre covered the groom's head.

The bride had on a scarlet mantle, and under it an embroidered gown reaching from her neck to her feet, and under her breast a girdle of gold with rubies set in it. When they had thus seated themselves, the bridegroom turned himself to the bride, and put on her finger a golden ring; and he took out a pair of bracelets and a collar of pearls, and tied the bracelets on her wrists and the collar around her neck, and said, 'Accept these pledges.' And when she accepted them, he kissed her, and said, 'Now you are mine;' and he called her his *wife*. This being done, the guests exclaimed, 'A blessing be upon you.' Each one exclaimed this by himself, and then afterwards all of them together; one who was sent from the prince also exclaimed in his stead; and in a moment the room was filled with aromatic smoke, which was a sign of a blessing from heaven.

"And the servants took the loaves of bread from the tables near the candlestick, and cups now filled with wine from the tables at the corners of the room, and gave each of the guests his loaf and his cup, and they ate and drank. After this, the husband and his wife rose up, and the six virgins, with their silver lamps now lighted in hand, followed them to the threshold, and the married pair entered the bride-chamber, and the door was shut. . . .

"After this the conducting angel came to the six virgins, and told them also about his companions, and re-

quested that they would favor them with their company. And they came up; but when they were near they suddenly went back, and entered the woman's apartment, where were also the virgins—their companions. On seeing this, the conducting angel followed them, and asked why they went back so suddenly without speaking with them. And they answered, 'We could not approach.' And he said, 'Why is this?' And they answered: 'We do not know; but we perceived something which repelled us back: they must excuse us.' And the angel returned to his companions and told their answer, and added: 'I guess that your love for the sex is not chaste. In heaven we love virgins for their beauty and elegance of their manners; and we love them intensely, but chastely.'” (Think of such vile conversation in heaven!) “At this his companion laughed, and said: 'You guess rightly. Who is able to see such beauties near, and not desire something?’”

Just here let it be remembered that such vulgar and debased creatures as Swedenborg paints would not be tolerated in an ordinary decent family, much less in heaven, unless we except the one of Swedenborg's creating.

SABBATH IN HEAVEN.

“After this social entertainment all who had been invited to the wedding departed, and also those ten men with their angel. It was now late in the evening, and they retired to rest. At the dawn of the day they heard a proclamation, *To-day is the Sabbath*, and they arose and asked the angel what that was for. He answered, 'That it was for the worship of God, which returned at stated times, and is proclaimed by the priests. It is performed in our temples, and lasts about two hours. Wherefore, if you like, come with me, and I will introduce you.' And they prepared themselves, and accompanied the angel, and entered;

and behold the temple was large, capable of seating three thousand. It was of a semi-circular form; the benches or seats were likewise carved, according to the form of the temple. The pulpit was before them, placed back a little from the center, the door behind the pulpit, on the left hand. The ten strangers entered with the angel, their guide, and the angel showed them the seats where they should sit, saying unto them: 'Every one that enters the temple knows where to sit: this he knows from within, nor can he sit anywhere else; if he does, he hears nothing and perceives nothing, and he disturbs the order, which being disturbed, the priest is not inspired,' etc. ("True Christian Religion," Nos. 746 to 750.) We have abbreviated somewhat, but preserved the order.

WHAT OUR LORD SAYS ABOUT MARRIAGES.

"The children of this world marry and are given in marriage; but they that shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more, for they are like unto the angels." (Luke xx, 34-36.) "Jesus answering them, said, Do ye not err, because you know not the Scriptures nor the power of God? For when they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels of heaven." (Mark xii, 24, 25.)

CHAPTER XIV.

Swedenborg on "The Holy Supper."

"And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."—LUKE XXII, 19, 20.

THOSE having any knowledge of the commonly-accepted doctrines of the evangelical Churches of Christendom, as they are set forth in the Holy Scriptures, need not read far into Swedenborg's theology, before finding that he is at variance with all the essential doctrines they hold and teach. We have given already some examples; others will follow; but just now we will give his teachings in as brief manner as possible concerning the Lord's Supper.

We have already intimated that just before his death, Swedenborg being eighty-four years of age and feeble, a friend asked him if he would like the Lord's Supper administered, as he said he expected now to die. His answer was, "Gladly." This friend suggested Rev. Mr. Mathe-sius, a pastor of the Swedish Church in London, for this purpose; but Swedenborg objected, on the ground that he was one of the persons that scattered the report "he was crazy," and declined his service. Then Rev. Mr. Ferelinus, the associate pastor, was named, and accepted. Before administering the holy sacrament, Swedenborg asked the clergyman if he had read his views on the Holy Supper. The latter, not wishing to engage his mind in discussion when so feeble, simply asked him, "If he acknowledged

himself a sinner," and immediately Swedenborg answered, "Yes, as long as I am in the body." Then he "engaged in a humble confession, and received the sacrament with his head uncovered."

Some have criticised the conduct of Swedenborg in this matter, considering the views he held and taught; but we charitably incline to the opinion that in his last moments he preferred to throw himself back on the earlier foundations of his faith, rather than to die resting on those of later years. Our limits will necessitate giving only brief extracts from his long chapter on "The Holy Supper."

SWEDENBORG'S VIEWS.

"In the institution of the Holy Supper, from the literal sense, no more is known than that the flesh of Christ is given for eating and his blood for drinking; and that instead of these the bread and wine. Who can thence think otherwise than that it is holy only on account of the Lord's command? Wherefore, the most sagacious of the Church have taught that while the Word comes to the element, it becomes a sacrament. But because this origin of its holiness does not fall into the understanding, nor appear in the elements or symbols of the sacrament, but only into the memory, therefore some observe it from a confidence that sins will be remitted by means of it; some because they believe it sanctifies; some because it strengthens faith, and thus also promotes salvation. But those who think lightly of it, frequent it merely from custom from childhood; and some because they see nothing of reason concerning it, neglect it; but the impious turn away from it, and say to themselves, "What is it but a certain ceremony on which holiness has been impressed by the clergy? For what is there there but bread and wine? And what is it but a figment, that the body of Christ, which hung upon

the cross, and his blood, which was then shed, are distributed to the communicants together with the bread and wine?" Besides other things. ("True Christian Religion," No. 699.)

"Such ideas of this holy sacrament are at this day in all Christendom, solely because they coincide with the sense of the letter of the Word; and the spiritual sense has hitherto been concealed, and not until this day disclosed, in which alone the use of the holy supper is clearly seen in the truth. The reason that this sense is now for the first time disclosed is because there was before no Christianity, except in name" (just think of that!), "and with some a kind of shadow of it; for hitherto they have not immediately approached and worshiped the Savior, as the one God in whom is the Divine Trinity, but only mediately; which is not to approach and worship, but only to honor as the cause on account of which man has salvation. . . . But because Christianity itself is just beginning to dawn, and a New Church, which is meant by the New Jerusalem in the Revelation, is now being established by the Lord, in which God the Father, Son, and Holy Spirit are acknowledged as one, because in one Person it has pleased the Lord to reveal the spiritual sense of the Word, that this Church may come into the spiritual sense of the sacraments, baptism, and the Holy Supper, which is done when men see, with the understanding, the holiness which is concealed therein, and apply it to themselves by means which the Lord has taught in his Word." (Ibid., No. 700.)

The Baron makes singular interpretations of passages, as may be seen in the following quotations. Read this substitute; is it an improvement?

"That by these four things, *flesh, blood, bread, and wine*, are meant the spiritual and celestial things which correspond to them, may be evident from the passages in the

Word, where it is named. That by *flesh* in the Word is meant something spiritual and celestial, may be evident from these passages: 'Come, and be gathered to the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty ones, and the flesh of horses, and of those who sit upon them, and the flesh of all, free and bond, small and great.' " (Rev. xix, 17, 18.)

Does not this sound like cannibalism and animalism with such flesh-eaters, instead of partaking of the Lord's Supper? He continues as follows:

" 'Gather yourselves together from every side of my sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood; ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; and ye shall eat to satiety, and drink the blood even to drunkenness of my sacrifice; and ye shall be satisfied at my table, with horse and chariot, and with the mighty, and with every man of war. Thus I will give my glory among the nations.' (Ezekiel xxxix, 17-21.)" (Ibid., No. 705.)

Next, we notice what he says about "the communicants," viz.:

"Who are they that come to the Holy Supper worthily, is shown in the two following articles, and at the same time concerning those who come unworthily; for from the one which is affirmed the other is known from its opposition. That the Lord is present with the worthy and the unworthy, is because he is omnipresent, both in heaven and in hell, and also in the world; consequently, with the evil as well as with the good; but with the good—that is, the regenerate—he is present universally and particularly, for the Lord is in them and they in the Lord, and where the Lord is, there is heaven. Heaven also makes the *body* of the Lord; wherefore, to be in his body is to be at the same

time in heaven. But the presence of the Lord with those who come unworthily is his universal, but not his particular, presence; or, what is the same, it is his external presence." (Ibid., No. 719.)

After much more of the same kind, as usual, he gets into "visions" and among "the angels," and they help him out, as follows:

"Once an angel was seen by me, flying under the eastern heaven, who held a trumpet to his mouth, and sounded towards the north, towards the west, and towards the south. He had a robe which flowed backwards as he flew, and was girded with a belt of carbuncles and sapphires, as it were, flaming and shining. He flew downwards, and gently alighted on the earth, near the spot where I was. As soon as he touched the earth, erect on his feet, he went hither and thither; and then, seeing me, directed his steps towards me. I was in the spirit, and in it was standing on a hill in the southern quarter; and when he was near I spoke to him, and asked, 'What is the matter now? I heard the sound of your trumpet, and you descending through the air.' The angel answered, 'I am sent to call together the most celebrated for erudition, the most acute in genius, and the most eminent in reputation for wisdom, that are from the kingdoms of the Christian world on this earth, that they may come together upon this hill, where you are staying, and disclose their minds, what they in the world had thought, understood, and tasted of heavenly joy and of eternal happiness.' . . . At this my brethren and companions greatly wondered, and they said to me, 'Descend, convoke and assemble the wisest in the world of spirits, into which all mortals are first gathered together after their departure from the natural world, in order that from the mouth of many we may be assured whether it is

true, that Christians are in such thick darkness and profound ignorance concerning the future life.' And he said to me, 'Wait a while, and you will see companies of the

WISE FLOWING HITHER.

The Lord will prepare a house of meeting for them.' I waited, and behold, after half an hour I saw two troops from the north, two from the west, and two from the south; and as they came they were introduced by the angel of the trumpet into the house prepared, and they occupied the places designated for them according to the quarters. There were six troops or companies; a seventh was from the east, which, on account of the light, was not seen by the rest. After they had assembled, the angel opened the cause of their being called together, requested that the companies in order would bring forth their wisdom concerning heavenly joy and concerning eternal happiness." (Ibid., No. 731.)

"After consultation, the first company, which was from the north, said: 'That heavenly joy and eternal happiness were one with the very life of heaven; wherefore, every one who enters heaven, as to life, enters into its festivities just as one who enters into a wedding enters into its festivities. Is not heaven before our eyes above us, thus in place? And are there not there, and not elsewhere, enjoyments upon enjoyments and pleasures upon pleasures? . . . Wherefore, heavenly happiness, which is also eternal, is nothing else than admission into heaven, and admission is of Divine grace.'

"When they had said this, the other company from the north, from their wisdom, expressed their opinion: 'Heavenly joy and eternal happiness are nothing else than the

most delightful intercourse with angels and the sweetest conversations with them, by which their faces are kept

CONTINUALLY EXPANDED

in gladness, and the mouths of the whole company in pleasant smiles from entertaining and facetious discourse.'

"The third company, which was the first of the wise from the western quarter, from the thoughts of their affections uttered this: 'What else is heavenly joy and eternal happiness than feasting with Abraham, Isaac, and Jacob, upon whose tables there will be rich and delicate food, and generous and noble wines; and after the feasts, sports, and dances of virgins and young men, dancing to concerts of vocal and instrumental music, the sweetest songs being at intervals; and finally, in the evening, there will be shows of persons masked; and after this feasts again, and thus on every day to eternity!'

"When they had said this, the fourth company, which was the second from the western quarter, declared their sentiments, saying: 'We entertain many ideas concerning heavenly joy and eternal happiness, and we have examined various joys and compared them with others, and have concluded that heavenly joys are paradisiacal joys. What is heaven but a paradise, which extends from the east to the west, and from the south to the north, having in it trees of fruit and flowers of delight, in the midst of which is the magnificent tree of life, around which the blessed will sit, eating fruits of delicate flavor, and adorned with garlands of flowers of the sweetest odor?'

"The fifth company, which was the first of the ingenious from the southern quarter, expressed this opinion: 'Heavenly joys and eternal happiness are nothing else than supereminent dominions and immense riches, and thence more than royal magnificence and the most dazzling splen-

dor. That the joys of heaven, and the continual fruition of these joys, which is eternal happiness, are those things, we clearly saw from those in the former world who possessed them; and also from this, that the happy in heaven are to reign with the Lord, and to be kings and princes, because they are the sons of Him who is King of kings and Lord of lords; and they are to sit upon thrones, and that the angels are to minister unto them. . . . Consequently every one that is received into heaven has a palace of his own glittering with gold and precious stones, and a dominion which will pass in order from one to the other. And because we know that there are such things, innate joy and inherent happiness, and that the promises of God are irrefragable, we could not deduce the most happy state of heavenly joy from any other source.'

"After this, the sixth company, which was the second from the southern quarter, lifted up their voice, and said: 'The joys of heaven and eternal happiness are as nothing else than a perpetual glorification of God, a never-ceasing festival and most-blessed worship, with songs and jubilees; and thus a constant elevation of the heart to God, with full confidence of his acceptance of prayers and praises, on account of the divine munificence of their blessedness.'" (Ibid., No. 732.)

"The seventh company, which, on account of the light, was not seen by the rest, was from the east of heaven: the angels were of the same society as the angel with the trumpet. They, when they heard in heaven that not one in the Christian world knew what heavenly joy and eternal happiness were, said one to another: 'Surely this can not be true; it is impossible that Christians should be in such thick darkness and in such stupor of mind. Let us go down and hear whether it be true, and if so, it is indeed a prodigy.' . . . Having heard this, the angel of the trumpet said

to the six companions called together from the wise of the Christian world, 'Follow me, and I will introduce you into your joys, thus into heaven.' " (Ibid., No. 733.)

"Having said this, the angel went before; . . . these the angel introduced to companies in the northern quarters, who in the former world had entertained no other ideas of the joys of heaven. There was there a spacious house, in which such were gathered together; in the house there were more than fifty apartments distinguished according to the various kinds of conversation. In some apartments they conversed about such things as they had seen and heard in the public squares and in the streets; in others, they conversed about the amiable qualities of the fair sex, with such pleasantry that the faces of all in the company were expanded with smiles of mirth; in other apartments they spoke of the news concerning courts, concerning ministries, concerning State policy, concerning various things which had emanated from Privy Councils, together with reasonings and conjectures concerning the events; in others concerning trade; in others concerning subjects of literature; in others about such things as are of civil prudence and moral life; in others concerning the affairs of the Church and concerning sects. It was given me to look into that house, and I saw them running about from one apartment to another, seeking for some one to sympathize with their affection, and thence to participate in their joy. . . . The house had four doors, one on each side; and I observed that many were leaving the company and hastening to go out. I followed some to the east door, and saw them sitting near it with sad faces, and went to them and asked why they sat so sad; and they replied: 'The doors of this house are kept shut for those who would go out; and now is the third day since we entered, and we have exhausted the life of our desires in company and conversation, and

we have become so tired of continual talking that we can scarcely bear to hear of their talk.' " (Ibid., No. 734.)

"After this, the angel addressed those who had formed to themselves the idea concerning heavenly joy and eternal happiness, that they consist in feasting with Abraham, Isaac, and Jacob; and after the feasts, games, and shows, and feasts again, and so on to eternity. And he said to them, 'Follow me, and I will introduce you into the felicities of your joys.' And he led them through a grove into a plain covered over with a floor, upon which were set tables fifteen on one side, and fifteen on the other; and they asked why there were so many tables. And the angel answered, 'The first table is Abraham's, and the second Isaac's, the third Jacob's; and next to them, in a series, are the twelve apostles. And on the other side are the same number of tables for their wives; the first three are for Sarah, Abraham's wife; for Rebecca, Isaac's wife; and for Leah and Rachel, Jacob's wives; and the other twelve for the wives of the twelve apostles.' After a while all the tables appeared covered with dishes, and the spaces between ornamented with little pyramids filled with sauces. The guests stood round them in expectation of seeing the presidents of the tables, who after a little while were seen entering in the order of a procession from Abraham to the last of the apostles; and presently each one, coming to his table, placed himself on a couch at the head of it; and then they said to those who were standing round, 'Take your places also with us;' and the men took places with those fathers, and the women with their wives, and they ate and drank with joy and with veneration. After dinner those fathers went out, and then games were introduced, and dances of virgins and young men, and then shows; after which they were again invited to feasting; but with this statement, that the first day they should eat with Abra-

ham, the next with Isaac, the third with Jacob, the fourth with Peter, the fifth with James, the sixth with John, the seventh with Paul, and with the rest in order, even to the fifteenth day, when they should renew their festivities in a similar order, only changing seats; and thus to eternity. . . . And they followed, and saw fifty here and fifty there, who had filled their stomachs with food even to the desire of vomiting; and they ardently desired to return to their proper duties of their homes, some to their offices, some to their trades, and some to their labors. . . . And being let go, with a short breath and a quick step they ran home. After this the angel called the men of the company, and in the way he taught them these things respecting heaven. In heaven, as well as in the world, there are meats and drinks, there are feasts and repasts; the great ones there have tables, upon which are the richest kinds of food, dainties, and delicacies, by which their minds are exhilarated and recreated; there is music, vocal and instrumental; and all those things in the highest perfection." (Ibid., No. 735.)

(This chapter, "Concerning the Holy Supper," is very long, and it is difficult to make out just what Swedenborg aims to teach, as he runs into so many things foreign from the proposition he laid down. In numbers it runs from 698 to 752, but we have only quoted from ten.

"After this the angel, with his companions, returned to the house of the assembly, from which the several companies of the wise had not yet departed; and there he called to him those who believed that heavenly joy and eternal happiness were only an admission into heaven, and admission from Divine grace; and that they should have joy, just as those do in the world, as those do who go into the palaces of the kings on days of festivity, or who go by invitation to a wedding. To these the angel said, 'Stay

here a little while, and I will sound the trumpet, and hither will come those who are renowned for wisdom in the spiritual things of the Church.' After some hours there came nine men, each adorned with a laurel as the mark of his fame. These the angel introduced into the house of assembly, in which all those before called together were present. . . . 'Tell us, therefore, how heaven seemed to you.' And they answered in order. The first said: 'My idea of heaven, from my earliest childhood even to the end of my life in the world, was, that it was a place of all blessings, enjoyments, delights, gratifications, and pleasures; and that if I were admitted into it, I should be encompassed with an atmosphere of such felicities, and should drink them in with a full breast like a bridegroom when he celebrates his nuptials, and when he enters the bride-chamber with his bride.' In this idea I ascended into heaven, and passed the first guard, and also the second; but when I came to the third, the captain accosted me, and said, 'Who are you, friend?' And I answered, 'Is not heaven here? According to my ardent desire I have ascended hither. Admit me, I beseech you!' And he admitted me. And I saw angels in white garments, and they came around me and examined me, and murmured this, 'Behold a new guest, who is not clothed with the garment of heaven.' I heard these words, and thought, 'This appears to me like the man who came into the wedding without the wedding garment. And I said, 'Give me such garments!' And they laughed. And then one ran to me from the court, with the command, 'Strip him naked, cast him out, and throw his clothes after him.' And so I was cast out." (Ibid., No. 739.)

Can the reader discover any improvement over Bible Christianity?

CHAPTER XV.

Swedenborg Among the Angels.

“For he shall give his angels charge over thee, to keep thee in all thy ways.”—PS. XCI, 11.

“Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels.”—MATT. XXVI, 53.

THE more Swedenborg writes upon any subject, the easier it is to detect his irregularities and inconsistencies. This may be fairly illustrated in this chapter concerning “angels.” He has said much about angels. Let us note some of his many sayings concerning them:

First, he tells us “that angels were redeemed as well as men.” In his teachings concerning redemption he lays down this proposition, namely: “That without that redemption no man could have been saved, nor could the angels have subsisted in a state of integrity. . . . The reason that angels could not have subsisted in a state of integrity unless redemption had been performed by the Lord, is because the whole angelic heaven, together with the Church on earth, is before the Lord as one man, whose internal is the angelic heaven, and whose external is the Church.” (“True Christian Religion,” No. 118.) “That the Lord thus redeemed not only men, but also angels. This follows from what was said in the preceding article, that without redemption by the Lord the angels could not have subsisted. The second reason why the Lord also redeemed angels is, that not only every man, but every angel, is withheld by the Lord from evil, and held in good;

for no one, whether angel or man, is in good from himself, but all good is from the Lord; when, therefore, the footstool of the angels, which was in the spiritual world, was taken away from them, it was then with them as with one sitting upon a throne when the pedestals are removed." (Ibid., No. 121.) "But lest it be concealed forever, it has been given me to be in company of angels and spirits, and to speak with them, and to see the things that are with them, and afterwards to relate many things which I have seen and heard; this has been done in a work concerning heaven and hell, published in London in 1758." (Ibid., No. 240.)

We will now turn from his "True Christian Religion," and consult his "Heaven and Hell," as above instructed by him. And by a careful consultation we have discovered that he has described a great variety of "angels." We are absolutely certain of the following named (and we think several others are mentioned, but these will suffice for our purpose). He speaks of "external angels" and "internal angels," "intermediate angels," "interior angels," "exterior angels," "superior angels," "inferior angels," "clothed angels," "naked angels," "white angels," "celestial angels," "spiritual angels," and many other kinds.

The reader may clearly see from what follows, that we have not overstated this case, when he declares: "There are infinite varieties in heaven, and no society is exactly like another, nor indeed any angel like another; therefore heaven is distinguished generally, specifically, and particularly; generally, into two kingdoms; specifically, into three heavens; and particularly, into innumerable societies. We shall speak of each in what follows. The general divisions are styled kingdoms, because heaven is the kingdom of God." ("Heaven and Hell," No. 20.) "Wherefore it has been given me to be in company with angels, the things

of heaven have appeared to me exactly like those in the world,—so perceptibly indeed, that I was not aware but I was in the world, and in the palace of a king. I also conversed with them as man with man.” (Ibid., No. 174.) “The garments with which the angels are clothed, like all other things, correspond; and because they correspond, they also really exist.” (Ibid., No. 178.) “Those in the inmost heaven are naked, because they are in innocence, and innocence corresponds to nakedness.” (Ibid., No. 179.) “Since angels are men, and live together in society like men on earth, therefore they have garments, habitations, and other things of a like nature.” (Ibid., No. 177.)

We remind the reader, that according to Swedenborg, the only beings in heaven and hell are of the human race. Now compare Nos. 177 and 178, just read, with what follows, and especially “Spiritual Diary,” No. 3,472.

“That the garments of angels do not merely appear as garments, but that they really are garments, is manifest from these considerations: that they not only see them, but also feel them; that they have many garments; that they take them off and put them on; that they lay those aside which are not in use, and when they come in use again, they resume them. That they are clothed with a variety of garments I have witnessed a thousand times.” (Ibid., No. 181.) “I have occasionally conversed with the angels concerning habitations in heaven, and I told them that scarcely any one at this day will believe that angels have habitations and mansions; some because they see them not; others because they do not know that angels are men. . . . The angels replied, that they know that such ignorance prevails in the world at this day; and, to their surprise, chiefly in the Church, and more among the intelligent there than among those whom they call simple ones.” (Ibid., No. 183.) “Whenever I have conversed

with the angels mouth to mouth, I have been present with them in their habitations, which are exactly like the habitations on earth called houses, but more beautiful. They contain halls, inner rooms, and bed-chambers in great numbers; courts also, and round about them gardens, shrubberies, and fields. Where the angels live in societies, their habitations are contiguous, close to each other, and arranged in the form of a city, with streets, ways, and public squares, exactly like the cities of earth. I have also been permitted to walk through them, and to look around on every side, and occasionally to enter their houses. This occurred in a state of full wakefulness, when my interior sight was opened." (Ibid., No. 184.) "There are also angels who do not live in societies, but in separate houses. These dwell in the midst of heaven, because they are the best of the angels." (Ibid., No. 189.)

"The angels converse together just as men do in the world, and talk like men on various subjects, such as domestic affairs and matters pertaining to moral and spiritual life. Nor is there any difference except that they converse more intelligently than men, because from more interior thought. I have often been permitted to associate with them, and to converse with them as friend with friend, and sometimes as stranger with stranger; and because I was then in a state similar to theirs, I knew not but I was conversing with men on earth." (Ibid., No. 234.) "All in the whole heaven have one language, and all understand each other, whatever society they belong to, whether neighboring or remote." (Ibid., No. 236.)

SWEDENBORG AGAINST SWEDENBORG.

"That angelic language has nothing in common with human language, is evident from this, that it is impossible for angels to utter a single word of human language. They

have tried, but were unable; for they can not utter anything but what is in perfect agreement with their affection." (Ibid., No. 237.) "When angels converse with man, they do not speak in their own, but in the man's language, and also in others with which he is acquainted, but not in language unknown to him." (Ibid., No. 246.)

STILL MORE TO FOLLOW.

"The angels who speak with man, never speak with natural ideas to man, all of which are derived from time, space, materiality, and such things as are analogous thereto; but by such spiritual ideas, all of which are derived from states and their various changes, within and without the angels. . . . It has been granted me to know by experience how entirely ignorant the angels are of time. A certain one from heaven was of such a character that he could not be admitted into natural ideas, such as men have, and I therefore discoursed with him as man with man. At first he did not know what it was that I called time. Wherefore I was obliged to inform him precisely how the sun appears to be carried around our earth, causing years and days; and that hence the years are distinguished into seasons, and also into months and weeks, and the days into twenty-four hours; and that these recur at regular intervals, and that such is the origin of time. On hearing this he was much surprised, and said that he knew nothing about such things, but what states were." (Ibid., No. 168.)

Reader, compare "Angelic Ignorance and Wisdom," Nos. 168, 265, 269.

"The nature of angelic wisdom can scarcely be comprehended, because it so far transcends human wisdom as to preclude all comparison; and what is thus transcendent appears to be nothing." (Ibid., No. 265.) "The wis-

dom of angels is such as can not be described in words, but can only be illustrated by some general observation. Angels can express by a single word what man can not do by a thousand." (Ibid., No. 269.) "When I have been in company with angels, and in a similar state to theirs, I have conversed with them in *their language*, and neither knew nor remembered anything of my own; but as soon as I left them I was in my own language. It is also worthy of mention that, when angels and spirits turn themselves to a man, they can converse with him at any distance. They have conversed with me very far off, and their speech sounded as loud as when they were near; but when they turn from a man and speak one with another, not a syllable of what they say can be heard by him, even though it be spoken close to his ear." (Ibid., No. 255.)

After all he says about the different kinds of "angels," and describes their appearances, style of living, and dresses and conversations, etc., the very next thing he does now is to turn about and flatly

DENY THE VERY EXISTENCE OF ANGELS.

Hearken! "It is altogether unknown in the Christian world that heaven and hell are of the human race; for it is believed that angels were created from the beginning, and that was the origin of heaven, and that the devil, or Satan, was an angel of light, but because he became rebellious he was cast down with his crew, and this was the origin of hell. The angels wonder very much that such belief should prevail in the Christian world, and still more that nothing whatever is known about heaven when it is the primary point of doctrine in the Church; and because such ignorance prevails they rejoice in heart that it has pleased the Lord at this time

to reveal to mankind many things respecting heaven and hell, and thereby as far as possible dispel the darkness which is every day increasing, because the Church has come to an end. Wherefore they desire me to declare positively from their mouths that there is not a single angel in the universal heaven who was originally created such, nor any devil in hell who was created an angel of light, and cast down; but that all, both in heaven and hell, are from the human race." (Ibid., No. 311.)

NEXT, SWEDENBORG HAS KEENER PERCEPTIONS

than the angels, as "evil spirits" escape angels, but he detects them. Hear him: "I have been taught by living experience that evil spirits of the diabolic crew can enter heaven, and be among the angels; and this they did, as they thought, by deceitful arts which they devised (which I was also permitted to hear; for they thought I could not understand their machinations); but I was permitted both to hear and perceive them. They were considering one way by which they thought they could safely enter. One way they rejected; and they appeared to find another way by which they ascended, which I also sensibly perceived, but in a manner in which I had not previously been instructed. This, however, was only by permission, and the angels in the heaven

DID NOT KNOW THAT SUCH SPIRITS WERE THERE.

The angels could not at that distance sustain the approach of such spirits; much less that they should enter, because there would be such a sensation of cold that they could not possibly be together; for I was permitted manifestly to perceive and feel the cold." ("Spiritual Diary," No. 316, Dec. 8, 1747.)

AFTER HIS FAMILIARITY WITH "SPIRITS,"

hear him give the whole thing away: "I have spoken concerning the form which spirits have, because they do not know what form they are" (and they are angels at that!), "but it is manifest they are not bodies; but what the forms of spirits are, for various causes, it has not been given me to know." ("Spiritual Diary," No. 3,472.)

Who will doubt the character of the inspiration of this writer after reading such productions, as he must certainly have been inspired by those spirits?

"From thrones of glory driven,
By flaming vengeance hurled,
They throng the air and darken heaven,
And rule this lower world."

CHAPTER XVI.

Swedenborg and the Devil.

“Then was Jesus led of the Spirit into the wilderness to be tempted of the devil.”—MATT. VI, 1.

“Resist the devil, and he will flee from you; draw nigh unto God, and he will draw nigh unto you.”—JAMES IV, 7, 8.

IN approaching this question concerning the devil and the treatment given by Swedenborg, we recall the following lines, written by Rev. A. J. Hough:

“If the devil is n’t, and never was,
Won’t somebody rise and tell; . . .
Who sows the tares in the field of time
Wherever God sows wheat?

The devil is voted not to be,
And of course the thing is true;
But *who* is doing the work
That the devil used to do?

The devil is fairly ‘voted out,’
And of course the devil is gone;
But honest people want to *know*
Who carries his business on?”

In this chapter the reader will find that Swedenborg has sustained his reputation remarkably well for self-contradictions and incongruities. At times he is severely orthodox; and no evangelical minister would for a moment hesitate to indorse some of his statements, as they seem well founded upon the Scriptures. Then he diverges from this standpoint, and seemingly forgets all he had

said, and proceeds to say the very opposite. Take the following examples, viz.:

"As regards the temptations of the devil, they are so wicked and horrible that they can in no wise be described. His most crafty machinations are unspeakable, and beyond man's power to comprehend; for they always put on the appearance so as to mislead man. Hence, unless man is led by God's Messiah, he can in no wise escape for one moment from falling headlong into damnation." ("Adversaria," No. 7,529.)

"I was thinking whether the devil could be of so great malice as to be able to tempt the inmost principle of the Messiah; but I heard a voice from heaven that, because he was created in a state of perfection, and had fallen, such malice as exists in him could by no means be conceived. And because Adam was infected with that malice, he could pervert every man, the Messiah only excepted. Now, however, he is kept in bonds (chains), and only his crew is emitted, who are thus understood, by the devil, as he is called." ("Spiritual Diary," September 23, 1747; No. 202.)

"In the 'Adversaria,' " says Worcester ("Life and Mission of Swedenborg," p. 218), "Swedenborg refers to the devil and his crew. So in the early part of his Diary he speaks of the devil as having been created in a state of perfection, and having fallen thence, and being now kept in chains, and only his crew let out."

SWEDENBORG SEES DEVILS.

"When these things were said, the earth opened to the left, and through the opening I saw a devil rise up, of a dusky, fiery face, with a white circle around his head; and I asked, 'Who are you?' He said: 'I am Lucifer, son of the morning; and because I made myself like the

Most High, I was cast down, as I am described, Isaiah xiv;' yet he was not Lucifer, but he believed himself to be him. And I said, 'Since you were cast down, why can you not rise again out of hell?' He replied: 'I am there a devil, but here an angel of light. Do you not see my head girded with a white girdle? And also, if you wish, you can see I am moral among the moral and rational among the rational—yea, spiritual among the spiritual. I could preach.' . . . But suddenly, as he saw an angel with me, he was inflamed in the face and voice, and became black, even as to the girdle around his head; and through the opening through which he rose he slid down to hell." ("True Christian Religion," No. 507.)

ANOTHER DEVIL.

"Once I saw a devil, appearing at a distance like a leopard, who some days before was seen among the angels of the last heaven, and was skilled in the art of making himself an angel of light, passing in the middle of the gulf, and standing between two olive-trees, and not perceiving any odor offensive to his life. The reason was because angels were not present; but as soon as they came, he was seized with convulsions, and fell down, all his limbs being contracted; and then he appeared like a great serpent writhing himself into folds, and at length tumbling himself down through a chasm; and he was taken up by his associates and carried away into a cavern where, from the stinking odor of his delights, he revived. Once I saw a certain satan punished by his associates. I asked the cause, and it was said he, having stopped up his nostrils, went to those who were in the odor of heaven, and that he returned, and brought with him the odor upon his clothes. It has happened several times that a stench, as of a dead body, from some

open cavern of hell, has grazed my nostrils, and excited vomiting. Hence it may be evident whence it is that in the Word smelling signifies perception; for it is often said that Jehovah smelled a grateful odor from the burnt-offerings, and also that the oil of anointing and the frankincense were made of fragrant things; and, on the other hand, that a charge was given to the sons of Israel that the unclean things of their camp should be carried out of the camp, and that they should dig down and cover up their excrements. (Deut. xxiii, 14, 15.) The reason was because the camp of Israel represented heaven, and the desert out of the camp represented hell." (Ibid., No. 569.)

STILL, OTHER DEVILS.

"And then on a sudden the earth opened itself on the left hand, and I saw a devil ascending from hell, who had on his head a square cap, pressed down over the forehead even to the eyes; his face full of pimples, as of a burning fever; his eyes fierce; his breast swelling into a rhombus; from his mouth belched forth smoke like a furnace; his loins were completely ignited; instead of feet he had long ankles without flesh; and from his body there exhaled a foul and stinking heat. On seeing him, I was terrified, and cried to him: 'Do not come here. Tell whence you are.' And he said, with a hoarse voice: 'I am from the lower regions, and there is a society of two hundred, which is the most supereminent of all societies. There we all are emperors of emperors, kings of kings, dukes of dukes, and princes of princes. No one there is barely an emperor, nor barely a king, a duke, and a prince. We sit there on thrones of thrones, and thence send forth our mandates into all the world and beyond.' Then I said to him, 'Do you not see you are insane from the fantasy of

supereminence?' And he replied: 'How can you talk so? Because we absolutely seem to ourselves, and are acknowledged by our companions as such.' Then I said to the devil, 'Beware, then, lest you sink down.' After this the earth again opened itself, but to the right; and I saw another devil rise up, upon whose head there was, as it were, a miter encompassed with folds as of a snake, the head of which rose up from the top. His face was leprous from the forehead to the chin, and also both his hands. His loins were naked and black as soot, through which appeared a dusky fire as of a fire-hearth; and the ankles of his feet were like two vipers. The former devil, seeing this, cast himself upon his knees, and adored him. I asked, 'Why so?' He said he is the god of heaven and earth, and he is omnipotent. Then I asked him, 'What do you say to this?' He answered: 'What shall I say? I have all power over heaven and hell. The lot of all souls are in my hand.' And again I asked, 'How can he who is emperor of emperors submit himself thus, and you receive adoration?' He answered: 'He is still my slave. What is an emperor in the sight of God? In my hand is the thunderbolt of excommunication.' And then I said to him: 'How can you be so insane? You were in the world only a priest; and because you labored under the fantasy that you had the keys, and thence the power of binding and loosing, you worked up your spirit to this degree of madness, that you now believe that you are God himself.' At this he swore, being indignant, 'that the Lord had not any power in heaven, because he had transferred it all to us. We have only to give command, and heaven and hell obey with reverence. If we send any one to hell, the devils immediately receive him, and so do the angels him whom we send to heaven.' I asked him, 'How many are there in your society?' He said,

‘Three hundred; and we all there are gods, but I am the god of gods.’ After this the earth opened under the feet of both, and they sank down deep into their hells. And it was given me to see that the hells there were working houses into which those would fall who would do harm to others; for to every one in hell is left his fantasy, and also his glorying in it; but it is not lawful to do evil to another. . . . Afterwards it was given me to look into their hells: and the hell where the emperor of emperors and the king of kings were was full of uncleanness, and they seemed like vicious wild beasts, with fierce, wild eyes; and also into the other hell, where were the gods and god of gods, in this there appeared direful birds of night, which are called *ochim* and *ijim*, flying around them. The images of their fantasy thus appeared to me. . . . After these sad and horrible things had been seen by me, I looked around and saw two angels not far from me, standing and talking together. One was clad

IN A WOOLEN ROBE,

shining from a bright purple, and a tunic of shining fine linen under it; the other in similar garments of scarlet, with miter, in which some carbuncles were inserted on the right side. I went up to them, and gave the salutation of peace, and with reverence I asked, ‘Why are you here below?’ They answered, ‘We have let ourselves down from heaven to this place at the command of the Lord, to speak with you concerning the happy lot of those who wish to rule from the love of uses.’” (Ibid., No. 661.)

Now, if we turn to his “Heaven and Hell,” we find him gainsaying all he has said in his “True Christian Religion,” from which we have quoted so freely. Let the reader note the following teachings:

“It is altogether unknown in the Christian world that .

heaven and hell are from the human race; for it is believed that angels were created from the beginning, and that this was the origin of heaven; and that the devil, or Satan, was an angel of light, but because he was rebellious he was cast down with his crew, and that this was the origin of hell. The angels wonder very much that such a belief should prevail in the Christian world, and because such ignorance prevails they rejoice in heart that it has pleased the Lord at this time to reveal to mankind many things respecting heaven and hell, and thereby as far as possible to dispel the darkness which is every day increasing, because the Church has come to an end. Wherefore they [the angels] desire me to declare positively from their mouths that there is not a single angel in the universal heaven who was created such, nor any devil in hell who was created an angel of light and cast down; but that all, both in heaven and hell, are from the human race. . . . Hell in the whole complex is what is called the devil and Satan—*devil* being the term used to denote the hell at the back, which is inhabited by those called evil genii; and *Satan*, the term used to denote the hell front, which is inhabited by those called evil spirits.” (“Heaven and Hell,” No. 311.)

According to Swedenborg, there is no devil, after all; and so he tells us the Lord and the angels, or, rather, *spirits* (for there are no angels), have to manage the hells. His discoveries are wonderful indeed.

“But in what manner the hells are governed by the Lord shall be briefly explained. The hells are governed in general by a common afflux of Divine good and Divine truth from the heavens, whereby the general endeavor issuing from the hells is checked and restrained, and likewise by a special afflux from each heaven, and from each

society of heaven. The hells are governed in particular by angels, who are appointed to inspect them, and to restrain the insanities there and disturbances which prevail. Sometimes, also, angels are sent thither to moderate those insanities and disturbances by their presence; but, in general, all the inhabitants of hell are governed by fears—some by fear implanted in the world, which still retains their influence. But because these fears are not sufficient, and likewise lose their force by degrees, they are governed by fear of punishment, and this fear is the principal means of deterring them from doing evil. . . . It is to be observed that the fear of punishment is the only means of restraining the violence and fury of those hells. 'There is no other,' (Ibid., No. 543.)

"It has hitherto been believed in the world that there is some one devil that presides over the hells, and that he was created an angel of light, but after he became rebellious, was cast down with his crew into hell. This belief has prevailed because in the Word mention is made of the devil and Satan, and also of Lucifer; and the Word in those passages has been understood according to the literal sense, when yet by the devil and Satan is there meant hell—by the devil, and hell which is behind, and where the worst dwell, who are called evil genii; and by Satan, that hell which is in front, the inhabitants of which are not so malignant, and are called evil spirits; and by Lucifer are meant those who belong to Babel and Babylon, being those who claim dominion even over heaven itself. That there is no single devil to whom the hells are subject is also evident from the fact that all who are in the hells, like all who are in the heavens, are of the human race (see Nos. 311-317); and those who have gone thither from the beginning of creation to the present time

amount to myriads and myriads, every one of whom is a devil of such quality as he had acquired in the world by a life in opposition to the Divine." (Ibid., No. 544.)

We call special attention to this statement, which is substantially repeated several times, seeking to show that there is no personal devil. Notwithstanding he is so positive, as we have shown in the first part of this chapter, that the devil is such a horrible foe to encounter, "if it were not for God Messiah, he might thrust us headlong into hell."

From the whole tenor of his writings on this subject, as in like manner on other points of doctrine, he squarely contradicts the Scriptures. Let the reader consider for a moment. Was it the "hells" Swedenborg describes that "tempted our Lord, and talked to him?" Is it the hells that are now traveling about in society "like a roaring lion, seeking whom they may devour?" Every passing day we study and write, the truth becomes more clearly revealed that the right statement of the case is this: When Swedenborg speaks of the spiritual meaning of the Scriptures, we must understand that erring spirits are his interpreters, and that *he is instructed by them*. This we submit for the consideration of our readers; for we are confident the Holy Spirit should never be accused of such abominable folly as he has written under the claim of inspiration. And he seeks to make the Lord Almighty the author of all abominations injected into his mind by "lying spirits."

CHAPTER XVII.

Swedenborg Among "The Hells."

"The wicked shall be turned into héll, and all the nations that forget God."—PS. IX, 17.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for ever and ever [eis tous aionas ton aionon.]"—REV. XX, 10.

As we read our Bible, nothing has yet been discovered concerning a plurality of hells. We find it teaches there is one hell, and many think that is too much to preach. Briefly we state what we learn from our Bible. The Hebrew word *sheol* occurs in the Old Testament sixty-five times. Our common translation renders this word in three places, "pit;" in thirty-one places, "grave;" and thirty-one places, "hell." Among these named passages many may be found that can not possibly be explained away by any possible ingenuity, but confront us with the awful announcement that it means a future world of woe. If we turn to the New Testament, unfortunately there are two words, *Hades* and *Gehenna*, that have been rendered by the English word "hell," that has caused much confusion among the common people. The Greek *Hades* should never be rendered "hell," as it only means the "world of spirits, or place of the departed until the resurrection." But the Greek *Gehenna*, which occurs eleven times, has its proper rendering by the English word "hell." And it has the same terrible meaning as the Hebrew *sheol* in those passages we have adverted to already. The distinc-

tion is clearly made to the student: *Hades* is the abode of spirits until the resurrection. There are two departments: "Paradise" and "Tartarus." The good are in Paradise, where our Lord and the penitent thief immediately went. The other department, "Tartarus," is where the rich man was in suffering while Lazarus was in Paradise. After death, according to the Scriptures, with their resurrected bodies, they appear at the judgment, and receive their final doom, as our Lord declares. He will say to the righteous, Come, ye blessed; and to the wicked, Depart, ye cursed; and these shall go away: the wicked into everlasting (*aionion*) punishment, but the righteous into life eternal (*aionion*). Such seems to be

THE BIBLE DOCTRINE.

In his "Arcana Revealed," on Revelation xx, 10, Swedenborg says: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. This signifies that they who were in evil as to life and false as to doctrine, were cast into hell, where they will unceasingly and forever be interiorly infested. By the devil that deceived them is meant the old dragon, as is evident from what goes before, and because he was the deceiver. . . . By the lake of fire into which they were cast, is signified hell. . . . By being tormented day and night signifies to be interiorly infested unceasingly; for ever and ever, signifies to all eternity." (Ibid., No. 864.)

After he gets away from the above text, he begins to waver, going backward and forward, as he is wont to do generally. In his "Arcana Cælestia" (Volume VII, page 442), he says: "By the lake of fire and brimstone is signified hell; they are who are in love with falsity, and at the

same time lusts of evil." (No. 835.) "It must be observed that the hell, where such are, appears at a distance as a fiery lake, with green flames like brimstone; but they who are there do not see this, for they are shut up in their houses of correction, where they have vehement altercations with one another; sometimes there appear knives in their hands, which they use in a threatening manner, rather than yield or give way. . . . By the second death nothing else is signified but spiritual death, which is damnation; for the first death is natural death, which is the death of the body; but the second death is spiritual death, which is the death of the soul, and that this is damnation is well known." (Ibid., No. 853.) "They who are cast into hell, and afterwards endure evils continually more grievous, and this until they dare not accuse evil to any one, and afterwards they remain in hell to eternity, whence they can not be extracted." (Ibid., No. 7,541.)

That we may see how the Baron drifts, from one position to another, we will quote from his

"HEAVEN AND HELL."

"There are three states through which man passes after death, before he enters heaven or hell. The first state is that of his exteriors; the second, that of his interiors; and the third, that of his preparation. These states are passed through in the spirit world. But there are some who do not pass through them, but immediately after death are taken up to heaven or cast into hell. . . . I have seen them taken up soon after the hour of death. But they who have been interiorly wicked, though to outward appearance good, and thus have filled their wickedness with deceit, and have used their goodness as a means of deceiving, are immediately cast into hell. I have seen some cast into hell immediately after death—one of the most deceitful

with his head downward and feet upward, and others in other ways." (Ibid., No. 491.)

"Punishments in the world of spirits are manifold; nor is any respect had to any person, whether the culprit when in the world had been a servant or king. All evil carries its punishment with it; evil and punishment are indissolubly conjoined; wherefore whoever is in evil is also in punishment of evil." (Notice this.) "But still no one there suffers punishment on account of the evil done in the world, but on account of the evil which he does there." (Ibid., No. 509.)

HERE HE DENIES THE RESURRECTION

and "Judgment-day," which he declares is already past. But our Lord says: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John v, 28, 29.)

Who is ready to prefer the ravings of Swedenborg to the words of our Lord?

Now we turn to his "True Christian Religion," and he informs us as follows: "Since it has been given me by the Lord, to be in the spiritual world, at the same time to be in the natural world, and thence to speak with angels and men, and thereby to know the states of these, who after death flow into that hitherto unknown world—for I have spoken with all my relations and friends, and likewise with kings and generals, as also with the learned, who have deceased, and this now for twenty-seven years—therefore I am able to describe, from lively experience, the state of man after death, both of those who have lived well and those who have lived ill. . . . If any one does evil to another, he is thrown to a corner of a cavern into a kind of

a bed of cursed dust, where he is miserably tortured; and this even until the overseer sees in him a sign of penitence, and then he is released, and it is commanded him to do his work. And it is also said to him, every one is permitted after his work is done to walk, to converse, and afterwards to sleep; and he is led along farther into the cavern, where are 'harlots,' some one of whom each one is permitted to take to himself, and call her his woman; but it is forbidden under a penalty to commit whoredoms promiscuously. Of such caverns, which are nothing but eternal workhouses, hell consists. It has been given me to enter into some and see, in order that I might make it known; and they were seen as vile; neither did one of them know whom, or in what employment, he had been in the world." ("True Christian Religion," No. 281.)

HELL A PLACE OF DELIGHT.

"How the delights of every one's life are turned into corresponding delights after death may indeed be known from the science of correspondences; but because that science is not generally known, I will illustrate the subject by some examples from experience. . . . They who have applied Divine truths to gratify their loves, and thus have falsified them, love urinous places and odors, because these correspond to the delights of love. They who have been sordidly avaricious dwell in huts, and love swinish filth and such inodorous exhalations as proceeded from indigested substances in the stomach. They who have passed their life in mere pleasures have lived delicately, and indulged in their appetites, prizing such enjoyments as the highest good of life, love excrementitious things and privies in the other life. These are delightful to them, because such pleasures are spiritual filth. They shun places that are clean and free from filth, because such places are un-

delightful to them. They who have taken delight in adulteries, dwell in the other world in brothels, where all things are vile and filthy. These places they love, and shun chaste houses; as soon as they come near such they faint away. Nothing is more delightful to them than to break the bonds of marriage. They who have thirsted for revenge, and have thence contracted a savage and cruel nature, love cadaverous substances, and are also in such hells." (Ibid., No. 488.)

SEE HOW THE BARON DRIFTS.

He proceeds to show in his "Spiritual Diary" a very different hell from that he has already described; and then proceeds to inform us that instead of only one "terrible hell," he discovers that there are three hells; and finally he discovers that there are "innumerable hells."

"Such is the punishment of revenge, because the most filthy abominations are involved in revengeful states, which are thus represented; namely, by members or features which are extremely hideous; and as there are abominable things involved in such states, so it is inevitable that similar dread of punishment must ensue which attends them. And for such spirits there is a muddy lake on the left side of Gehenna, in a lower place than in the region of the feet." ("Spiritual Diary," No. 935.) "Afterwards there appeared the head of a dragon with great jaws and with great teeth; it was quite fiery within, so that it appeared as though there were fiery flames within the jaws. This punishment is afterwards inflicted; and it is like a consuming fire, for they are cast into such jaws." (Ibid., No. 936.) "Afterward he is carried toward Gehenna into the muddy lake, and is there rolled in mire and immersed into it, as though he were to be suffocated, so they are like a mass of mud. Such punishments are for those who have

been tenacious of revenge; and unless they abstain from evil, the punishments are repeated on to eternity." (Ibid., No. 947, February 23, 1747.)

"The spirits in the muddy lake who inflict punishment are malignant women from the province of the bladder." (Ibid., No. 938, February 23, 1748.)

"It is known that God in the Word according to appearances is angry, tempts, punishes, casts into hell, condemns, yet he is angry with no one; he does not avenge, tempt, punish, cast into hell, or condemn: these things are as far from God as heaven is from hell, and infinitely farther." ("True Christian Religion," No. 135.)

HE CONTINUES TO DRIFT.

"Wherefore the Lord continually provides that every society of heaven shall have its opposite in a society of hell, and that between them there shall be equilibrium." ("Heaven and Hell," No. 540.) "Because hell is distinguished into as many societies as heaven; therefore also as many hells as there are societies in heaven; for every society in heaven is a heaven in less form, so every society in hell is a hell in a less form. Because there are in general three heavens, therefore there are likewise in general three hells." (Ibid., No. 542.) Next he tells how the hells are governed (but this we have quoted in the preceding chapter), as it related to the devil.

HELLS INNUMERABLE!

"The hells are everywhere, both under the mountains, hills, and rocks, and under the plains and valleys. The openings or gates to the hells which are under the mountains, hills, and rocks, appear to the sight like holes and clefts of rocks, some of them widely extended and spacious,

others straight and narrow, and most of them rugged. All who looked into appear dark and dusky; but the infernal spirits are within them, are in such a kind of light resembling that from ignited coals." (Ibid., No. 584.) "The openings or gates leading to the hells which are beneath the plains and valleys, are widely different in their appearance. Some are like those which are beneath the mountains, hills, and rocks; others are like dens and caverns; others like great chasms and whirlpools; others like bogs; others like stagnant pools of water. All are covered over, nor are they opened except when evil spirits from the world of spirits are cast in; and when they are opened, there is an exhalation from them, either like fire accompanied with smoke, similar to what appears in the air from buildings on fire, or like flame without smoke, or like the soot which issues from a chimney on fire, or like a mist and thick cloud." (Ibid., No. 585.) "In some of the hells there appear, as it were, the ruins of houses and cities after a conflagration, among which ruins the infernal spirits dwell and conceal themselves. In the milder hells there appear rude huts, in some cases contiguous, resembling a city with lanes and streets. Within their habitations infernal spirits are engaged in continual quarrels, enmities, blows, and fightings, while in the streets and lanes are robberies and depredations. In some hells there are

NOTHING BUT BROTHELS,

which are disgusting to behold, being full of all sorts of filth and excrement. There are also dark forests, in which infernal spirits roam like wild beasts, and where likewise there are subterranean dens, in which they take refuge when closely pursued by others." (Ibid., No. 586.)

Now we meet another "Swedenborgianism" in the suc-

ceeding number, which is as follows: "As to the situation of the hells specifically, it can not be known by any one, not even the angels in heaven, but by the Lord alone;" and yet he specifies to exhaustion. . . . "Hence it is that the hells in the western quarter are the worst of all, and are the most horrible, becoming successively worse and more horrible by degrees, the more remote they are from the east. These hells are inhabited by those who in the world were in love with self, and thence in contempt of others, and in enmity against those who did not favor them; also in hatred and revenge against those who did not pay them respect and homage. In the most remote hells in this quarter are those of the Roman Catholic religion, as it is called, and who desire to be worshiped as gods, and consequently burned with hatred and revenge against all who did not acknowledge their power over the souls of men and over heaven. They still cherish the same disposition which distinguished them in the world; that is, the same hatred and revenge against those who opposed them. . . . In the eastern quarter there are no hells at this day; those which were there have been transferred to the front of the western quarter. There are many hells in the northern and southern quarters; and those in them who, while living on earth, were in love with the world. . . . Behind the hells which are in the western quarter are dark forests, in which malignant spirits roam like wild beasts; and it is the same behind the hells in the northern quarter. But behind the hells in the southern quarter there are the deserts which were treated just above. Thus far respecting the situation of the hells." (Ibid., No. 587.)

HOW MANY HELLS?

"With respect to the plurality of the hells, they are as many in number as the angelic societies of heaven, since

every society in heaven has its opposite in some infernal society to which it corresponds. That the heavenly societies are innumerable, and all distinguished according to the goods of love or charity, and of faith; . . . the case is therefore the same with the infernal societies, which distinguish them according to the evils opposed to the goods. Every evil is of infinite variety, like every good. . . . Hence it may be evident that they are innumerable, near to, and remote from one another, according to the differences of their evils, general, specific, and particular. There are also hells beneath hells. Some communicate with others by passages, and more by exhalations, the communications being regulated entirely according to the affinities between one genus or species of evil and others. How great the number of hells is, I have been able to learn from this circumstance—"ah! Baron, then you learned this, not from the Lord, but from "this circumstance;" so your "inspiration" has failed you again—"that there are hells under every mountain, hill, and rock, and also under every plain and valley (in the spiritual world), and that they extend beneath them, in length, breadth, and depth; in a word, the whole heaven and the whole world of spirits are, as it were, excavated beneath them in a continuous hell." (Ibid., No. 588.)

Reader, is it not strange that this class of people "kick" vigorously, because the evangelic Church believes in one hell, and yet they multiply theirs into innumerable hells?

CHAPTER XVIII.

Swedenborg in the Spiritual World.

“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.”—ECCLES. IX, 10.

“And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried; and in hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.”—LUKE XVI, 22, 23.

AS SWEDENBORG claims to have visited “heaven and hell” at his will during the last twenty-seven years of his life, and become familiar with those two worlds, he speaks frequently about the spirit-world. To prevent confusion in any minds not familiar with his writings, we deem it proper to add a short chapter made up of his statements as to what he saw in the spirit world. We, however, do not vouch for the soundness of his statements here concerning the spiritual world, any more than what he said concerning heaven or hell. Our object is to have him represent himself, and allow the readers to think and judge for themselves.

“HE BEING DEAD, YET SPEAKETH.”

“Man after death is equally a man, and such a man that he does not know but that he is still in the former world.” According to our Lord, the rich man and Lazarus realized quite a change. “He walks, runs, and sits, as in the former world; he lies down, sleeps, and wakes up, as in the former world; he enjoys conjugal delights, as in the former world;

in a word, he is a man to all and every particular." ("True Christian Religion," No. 792.)

"From the things seen for many years I can relate the following: That there are lands in the spiritual world as well as in the natural world, and that there are plains and valleys, and mountains and hills, likewise fountains and rivers; that there are paradises, gardens, groves, and woods; that there are cities, and in them palaces and houses; and also that there are writings and books, and that there are employments and tradings; and that there are gold, silver, and precious stones; in a word, that there are all things whatever that are in the natural world." (Ibid., No. 794.)

"Since it is so, and I have spoken with the nations and people of this world, thus with those not only of Europe, but also with those who are in Asia and in Africa, thus with those who are of various religions, I shall add, as a conclusion to this work, a short description of the state of some of them." (Ibid., No. 795.)

CONCERNING LUTHER.

"Concerning Luther, Melanchthon, and Calvin, in the spiritual world, with these leaders who were the reformers of the Christian Church, I have often conversed, and have thence been instructed what was the state of their life, from the beginning to this day. With respect to Luther, from the first time when he came into the spiritual world, he was a most strenuous asserter and defender of his dogmas, and his zeal for them increased as the multitude increased, that approved and favored, from the earth. A house was given to him there, such as he had in the life of the body at Eisleben, and there in the middle he erected a seat, a little elevated, on which he sat, and through a door he admitted hearers, and disposed them in ranks.

. . . This was the state of his life until the last judgment, which took place in the spiritual world in the year 1757. The year after he was transferred from his first house to another, and then, at the same time, into another state; and because he heard that I, who am in the natural world, speak with those who are in the spiritual world, he, among several others, came to me; and after some questions and answers he perceived that there is at this day an end of the former Church, and the beginning of the new one; . . . then he became very indignant, and stormed." (Ibid., No. 796.)

"CONCERNING MELANCHTHON,

It was given me to know many things concerning his condition, what it was when he first came into the spiritual world, and what it was afterwards, not only from the angels, but also from himself; for I have spoken with him several times, but not so often or so intimately as with Luther. The reason I have not spoken so often or so intimately with him, was because he could not approach me so well, since he applied himself only to justification by faith alone, and not to charity; and I was surrounded by angelic spirits, who are in charity, and prevented his coming to me." (That to us sounds like egotistic insanity.) "I heard that as soon as he entered the spiritual world a house was given him, similar to the one he lived in in the world. This is the case with most of the newcomers; whence they do not know, but they are still in the natural world, and that the time elapsed since death has been only a sleep. In his chamber, also, there were many things similar, a table with drawers, and also a similar library. Wherefore, as soon as he came thither, as if he had just waked from sleep, he seated himself and continued to write, and then concerning justification by faith alone, and so

for several days, and nothing concerning charity. This being perceived by the angels, he was asked by messengers why he did not also write concerning charity. . . . Some weeks after this, the things which were of use to him in his chamber began to be obscured, and finally to vanish away; and at length to such a degree that nothing remained there except the table, paper, and ink; and moreover, his chamber, as to its walls, appeared to be plastered with lime, and the floor to be covered over with a yellow material like brick, and he himself to be in a coarse garment. When he wondered at this, and he asked those around him why it was, he received answer, 'Because he had removed charity from the Church, which is yet the heart of it.' But because he so often contradicted and continued to write concerning faith as the only essential of the Church and means of salvation, and to remove charity more and more, suddenly he seemed to be underground, in a certain workhouse, where similar ones were, and when he wished to go out thence, he was retained; and it was told him that no other lot awaited those who have turned charity and good works out of the doors of the Church. . . . When he was released, he appeared clad in a hairy garment, because faith without charity is cold. . . . This I wondered at, that when he walks his steps are heard, like those who go with iron shoes on a stone pavement." (Ibid., No. 797.)

"CONCERNING CALVIN,

I have heard the following things: (1) That when he first came into the spiritual world he believed no otherwise than that he was in the world where he was born; and although he heard from the angels, who were associated with him at his first entrance, that he was now in their world, and

not into his former world, he said, 'I have the same body, the same hands, and the same senses.' But the angels instructed him that he was now into a substantial body, and that before he was not only in the same, but also in a material body, which invested the substantial; and that the material body had been cast off, while the substantial remained, from which man is man. This at first he understood; but the next day he returned to his former faith, that he was still in the world where he was born: the reason was because he was a sensual man, believing nothing but what was derived from the senses of the body. (2) That after this first period, having left the angels, he wandered about and inquired where those were who, in ancient times, believed in *Predestination*; and it was told him they were removed from hence, and shut up and concealed, and that there was no way open to them, except on the backside, under ground. . . . And because he desired their company he was conducted to the assembly, where some of them were standing; and when he came among them he was delighted in heart, and contracted an interior friendship with them. (3) But after the followers of Gothescalchus [or Gottschalk] were led away to their brethren in the cavern, he became weary; wherefore he sought here and there for an asylum, and at length was received into a certain society, where were merely simple ones, and among them also religious ones; and when he observed they did not know, nor were able to comprehend anything about predestination, he betook himself to one corner of the society, and there lay concealed for a considerable time; neither did he open his mouth concerning anything of the Church. (4) At last, when it was asked by the modern predestinarians where Calvin was, and, on searching for him, he was found in the extreme confines of a certain society which consisted of simple ones, he was

then called forth and led to a certain governor who had swallowed similar dregs. He therefore received him into his house, and kept him until the new heaven began to be instituted by the Lord; and then because the governor, his keeper, was cast out, together with all his company, Calvin betook himself to a certain house occupied with harlots, and there he remained for some time." (Ibid., No. 798.)

CONCERNING THE NATIONALITIES.

"The Dutch are easily distinguished from others in the spiritual world, because they appear in garments like those they wore in the natural world, with the distinction that those appear in finer ones who have received faith and spiritual life. (Ibid., No. 804.) The cities in which the Dutch live are guarded in a singular manner: all the streets are covered with roofs, and there are gates in the streets, so that they may not be seen from the rocks and hills round about; this is done on account of their inherent prudence in concealing their designs, and not divulging their intentions. . . . Wives who affect dominion over their husbands live at one side of the city, and do not meet their husbands, except when they are invited, which is done in a civil manner; and then they also lead them to houses where consorts live without exercising dominion over each other." (Ibid., No. 805.)

CONCERNING THE ENGLISH.

"With respect to the English nation, the best of them are in the center of all Christians, because they have interior intellect light. (Ibid., No. 807.) There are two great cities like London, into which most of them come after death. It has been given me to see the former city, and also to walk over it. The middle of the city is where the

merchants meet in London, which is called the 'Exchange.' There the moderators dwell. Above the middle is the east, below it is the west, on the right is the south, on the left is the north. In the eastern quarter those dwell who have led a life of charity; those are magnificent palaces. In the western quarter those dwell who boast of justification alone. On the right there, in this quarter, is the entrance into the city, and also a way out of it; those who live ill are sent out there. The ministers who are in the west, and teach that faith alone, dare not enter the city through the great streets, but through the alleys, since no other inhabitants are tolerated in the city itself than those who are in the faith of charity. I have heard them complaining of the preachers from the west, that they compose their sermons with such art and eloquence, and introduce into them the strange doctrine of justification by faith, that they do not know whether good ought to be done or not. (Ibid., No. 809.) I heard afterwards several reasons why those preachers are deprived of their priestly office. The principal one they said was, that they do not make their sermons from the Word, and thus from the Spirit of God, but from their rational light, and from their own spirit. They said—"please, *who* are they?"—"that thence there was no more spirituality in their harangues than there is in the songs of nightingales; and that their allegorical ornaments were like false hair beautifully trimmed and whitened with barley flour upon a bald head. (Ibid., No. 810.) The other great city is also called London, is not in the middle of the Christian region, but at a distance of it to the north; into that those come after death who are inwardly evil. In the middle of it there is an open communication with hell, by which also they are occasionally swallowed up." (Ibid., No. 911.)

CONCERNING THE PAPISTS.

"The Papists, in the spiritual world, appear around and beneath the Protestants, and they are distinguished by bounds, which they are forbidden to pass; but still the monks, by clandestine arts, procure for themselves a communication, and also send out emissaries through unknown paths, that they may seduce; but they are searched out, and after they have been punished, they are either sent back to their companions, or cast down. (Ibid., No. 817.) Since the last judgment, which took place in the spiritual world in 1757, the state of all, and thus also of them, is so changed that it is not lawful for them to gather themselves together into companies as before. Thus precaution is taken, that they may not form to themselves artificial heavens as before. (Ibid., No. 818.) The Papists have a certain council-house, in the southern quarter towards the east, in which their prelates meet together and consult about the various matters of their religion. . . . There is also another place of meeting in the southern quarter, towards the west; the business there is to let the credulous common people into heaven. There they form around themselves several societies, which are in various delights; in some there are dances, in some concerts of music, in some processions, in some theaters and theatrical exhibitions; in some there are those who, by fantasies, induce various species of magnificence; in some they tell fortunes and crack jokes; in some they hold friendly conversation together, in one place about religious affairs, in others about civil affairs, and in another about wanton sports, etc." (Ibid., No. 819.)

CONCERNING THE MAHOMETANS.

"In the spiritual world they appear behind the Papists in the west, and make, as it were, a circle. (Ibid., No. 828.)

It is not Mahomet himself who wrote the Koran, but another who fills his place; nor is it always the same; but he is changed. (Ibid. No. 829.) The Mahometan heaven is distinguished into two: in the lower one they live honestly with several wives, but no others are elevated thence into the upper heaven, than those who give up their concubines and acknowledge the Lord our Savior, and at the same time his dominion over heaven and hell. (Ibid., No. 832.) Once it was given me to perceive what is the heat of their polygamical love. I spoke with one who filled the place of Mahomet, and that vicar, after some discourse with him at a distance, sent to me an ebony spoon and other things, which were indications that they were from him. And then at the same time there was opened a communication from various places, for their polygamical love from some places was felt like the heat in baths after bathing; from some like the heat in kitchens, where flesh is being boiled; from some like heat in places where fetid esculents are exposed for sale; from some like that in the cellars of the apothecaries, where emulsions and similar things are prepared; from some like the heat in stews and brothels; and from some like that in shops where skins, hides, and shoes are sold. There was also something in that heat rancid, austere, and burning—from jealousy." (Ibid., No. 834.)

CONCERNING THE AFRICANS.

"The Gentiles, who have not known anything concerning the Lord, appear in the spiritual world beyond those who have; so much so that the utmost borders are made by no others than those who are altogether idolaters, and in the former world had worshiped the sun and moon. (Ibid., No. 835.) Since the Africans are superior to the rest in interior judgment, I have had conversations with

them on subjects of deep investigation, and lately concerning God, concerning God the Redeemer, and concerning the interior and exterior of man; and because they were delighted with that conversation, I shall mention some things which they perceive from interior sight concerning those three subjects. Concerning God, they said that he surely came down and presented himself in the sight of men, because he is their Creator, Guardian, and Guide, and because the human race is his; and that he sees, surveys, and provides each and all the things that are in heaven and in earth and their goods as in himself, and himself as in them." (Ibid., No. 837.)

CONCERNING THE JEWS.

"The Jews, before the last judgment, which took place in the year 1757, appeared at the left side of the middle occupied by Christians, in a valley there: after that they were transferred to the north, and were forbidden to have intercourse with Christians, except those wandering out of the cities. There are in that quarter two great cities, into which the Jews after death are transferred, which before the judgment was called Jerusalem, but after that by another name; because, since the judgment, by Jerusalem is meant the Church, as to doctrine, in which the Lord alone is worshiped. Converted Jews are set over them in the cities, who admonish them not to speak reproachfully of Christ, and they punish those who do it. The streets of the cities are filled up with filth even to the ankles, and their houses with filthiness, which causes them to smell so offensively that they can not be approached. (Ibid., No. 841.) There appears sometimes to the Jews an angel above, of a middling stature, with a rod in his hand, and he makes them believe that he is Moses, and exhorts them to desist from expecting the Messiah, because the Messiah is Christ,

who governs them all, and that he knows it, and also knows concerning him, when he was in the world; on hearing which they retire, and the greatest of them forget, and a few remain. Those who do remain are sent into the synagogues, which consists of the converted, and they are instructed; and after they are instructed, new garments are given them instead of tattered ones; and the Word, neatly written, is given to them; and also a decent habitation in the city. Those who do not receive are cast down, and many into woods and deserts, where they practice robberies among themselves." (Ibid., No. 842.)

CHAPTER XIX.

Swedenborg's Dagger for the Clergy.

“And Ehud said, I have a message from God unto thee. And he arose out of his seat. And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly.”—JUDGES III, 20, 21.

SWEDENBORG appears in his theological writings, under the claims and assumptions that he is especially commissioned from the Lord to perform such a marvelous work as no other man ever was commissioned to do, or claims to have been sent to perform. And yet it is not necessary for any clear-minded reader to go far into theological writings to discover that there was some mistake; and if he will go far enough, he will discover where the mistake lies. Among the lacking elements that mark a true ambassador of Christ we discover Swedenborg at war with God's Church and people, and exhausting his marvelous ingenuity to belittle, disparage, and hold up to ridicule the ministers of Christ. How different he who said, “I am a companion of all them that fear God!” His writings betray the spirit of Ishmael, whose “hands were against every man.” He ignores the very existence of either Churches or minister, and finds his companionship day and night among evil spirits and demons, according to his own statements. His message is well patterned after Ehud's dagger.

We do not discover any marks of our Divine Master's spirit in this man's life or writing, as he is in conflict with the teachings of prophets, apostles, and Christ himself.

This is certainly a tenable statement, and no one familiar with his life and writings will doubt it. Hence the apostle says, "If any man have not the spirit of Christ, he is none of his." Let us now turn to some of his ingeniously-forged shafts, which the Baron, having invented, hurled

AT THE CLERGY.

"Once, having awakened just after the dawn, I went into the garden before the house, and saw the sun rising in his splendor, and round about him a girdle, at first faint, and afterwards more conspicuous, shining as if gold, and under its edge a cloud ascending, which glittered like a carbuncle, from the flame of the sun; and then I fell into meditation respecting the fable of the ancients, that they feigned Aurora with wings of silver feathers, and in her face displayed the luster of gold. When my mind was delighted in these things, I became in the spirit, and heard some talking among themselves, and saying: 'O! that we might be allowed to speak with the innovator who has thrown the apple of contention among the rulers of the Church, which many of the laity have run after; and having picked it up, they have presented it to our eyes.' By that apple they meant a little pamphlet, entitled '*A Brief Exposition of the Doctrine of the New Church.*' And they said, 'It is indeed a schismatical thing, which no one ever before conceived.' And I heard then another of them exclaiming: 'What! schismatical? It is heretical.' But some one at his side replied: 'Hush! Hold your tongue; it is not heretical; he quotes a great many passages of the word, to which our strangers, by whom we mean the laity, attend and consent.' When I heard these things, because I was in the spirit, I went to them, and said, 'Here I am; what is the subject?' And presently one of them, who, as I after-

wards heard was a German, a native of Saxony, speaking in a tone of authority said: 'Whence had you the audacity to change the worship in the Christian world, established for so many ages, which was, that God the Father should be invoked as the Creator of the universe, and his Son as the Mediator, and the Holy Ghost as the Operator? And you separate the first and last God from our personality, when yet the Lord himself says, "When ye pray, pray thus: Our Father, who art in the heavens, hallowed be thy name, thy kingdom come." Thus is it not commanded, that we should invoke God the Father?' These things being said, silence was made, and all who favored him stood like brave soldiers upon ships of war when they see a hostile fleet, ready to cry, 'Let us fight now; the victory is certain.' And then I began too, and said, 'Which of you does not know that God descended from heaven, and became man? . . . Which of you does not know that Christ, who was born of the Virgin Mary, God is Man, and Man is God?' ("True Christian Religion," No. 112.)

"I looked into the spiritual world, and saw an army upon red and black horses. Those who sat upon them appeared like apes, turned, as to their face and breast, towards the loins and tails of the horses, and as to the back of the head and the back towards their necks and heads, and the bridles were hanging about the necks of the riders, and they were crying against those who rode upon white horses, and shaking the bridles with their hands, and were thus pulling their horses back from the battle, and this continually. The two angels descended from heaven and came to me, and said, 'What do you see?' And I replied that I saw so ludicrous a company of horsemen; and I asked, 'What is this, and who are they?' And the angel answered: 'They are from the place which is called Armageddon, in which are gathered several thou-

sands to fight those who are of the Lord's New Church, which is called the New Jerusalem. They were talking in that place about the Church and religion; and yet with them there was not anything of the Church, because not any spiritual truth; nor anything of religion, because not any spiritual good. They were talking there with the mouth and lips about the former and the latter; but to the end that they might, by means of them, have dominion. They learnt in their youth to confirm faith alone, and something concerning God; . . . they do not admit any Divine truth, which is of the Church, nor any genuine good, which is of religion; the interiors of their mind are become comparatively like bottles filled with iron filings, mixed with the flower of sulphur, into which if water is poured there is first a heat and afterwards a flame, by which those bottles are burst; in like manner they, when they hear anything about living water, which is the genuine truth of the Word, and this enters through their ears, are violently heated and inflamed, and reject it, as something that would burst their heads. These are they who appear to you like

APES, RIDING BACKWARDS

upon red and black horses, with their bridles about their necks; since those who do not love the truth and good of the Church from the Word do not wish to look at the fore part of a horse, but at his back parts; for *horse* signifies the understanding of the Word; a *red horse*, the understanding of the Word, lost as to good; and a *black horse*, the understanding of the Word, lost as to truth. That they cried to battle against those who were riding upon white horses, is because a *white horse* signifies the understanding of the Word as to truth and good; that they seemed, by their neck, to pull back their horses, was because they feared the battle, lest the truth of the Word

should come to many, and thus into the light. This is the interpretation.'

"The angel said further: 'We are from the society of heaven, which is called Michael, and we are commanded by the Lord to descend into the place called Armageddon, whence that company of horsemen which you saw. By Armageddon, among us in heaven, is signified the state and disposition of fighting from falsified truths, arising from the love of dominion and eminence over all; and because we perceive in you a desire to know about the battle, we will relate something.

AFTER OUR DESCENT FROM HEAVEN,

we came to the place called Armageddon, and saw there several thousands assembled; we did not indeed enter into the assembly, but there were some houses on the southern side of the place where were boys with their masters. We entered into them, and were courteously received. . . . We asked them whether they ever looked into the neighboring place, which is called Armageddon. They said that they had looked through a window, which is the roof of the house, and they saw there an assembly, but under various figures; sometimes as tall men, and sometimes not as men, but as statues and carved idols, and around them a multitude of people bending their knees; these also appeared to us under various forms; some like men, some like leopards, and some like goats, and these with horns pointing downwards, with which they dug up the ground. We interpreted those metamorphoses, whom they represented, and what they signified. But to the point: Those who were assembled, when they heard that we had entered those houses, said among themselves: "What business have they among those boys? Let us send some of our company to turn them out." So they sent; and when they

were come they said to us: "Why have you entered into those houses? Whence are you? We by authority command you to depart." But we replied: "You can not command by authority. You are, indeed, in your own eyes like the Anakim and those who are here as dwarfs; but still you have no power or authority here, except by means of cunning, which yet will not avail; wherefore go and tell your companions, that we were sent thither from heaven to see whether there be any religion with you or not; if there is not, you will be cast out from this place." " (Ibid., No. 113.)

This is only a brief part of a long chapter; we can not afford to quote further, nor is it necessary, as the following sentence will be sufficient to give the reader an idea of what Swedenborg and his angels were aiming at; namely, to deny the existence of the invisible God, whom we call God the Father; and to substitute a visible man, whom Swedenborg and his angels calls the Lord. Note the following:

"We in heaven read that prayer daily, as men do on earth; and then we do not think concerning God the Father, because he is invisible, but concerning him in his Divine Human, because in this he is visible; and he is in this called by you Christ, but by us the Lord; and thus to us the Lord is the Father in the heavens." (Ibid., 113.)

ANOTHER REVELATION.

"I heard that a Council was convened of those who were celebrated for their writings and learning concerning the faith of the present time, and concerning the justification of the elect by it. This was in the world of spirits; and it was given me to be present in the spirit; and I saw convened some of the clergy who were of the established Churches, and some dissenters; on the right side stood

those who in the world were called Apostolic Fathers, and lived in the ages before the Nicene Council; and on the left side stood men who, since those ages, have been renowned for their books, printed or written. Many of these had their faces shaved and their heads covered with wigs made of women's hair, and some of them had collars of others' stuff; but the former had long beards, and wore their natural hair. Before both parties there stood a man, a judge and critic of the writings of the age, with a staff in his hand, who struck the ground and commanded silence. He ascended to the highest steps of the pulpit, and breathed a groan; and from that he wished to raise his voice aloud, but the groaning breath drew back his voice into his throat; but at length speaking, he said: 'O my brethren, what an age! There has risen up one from the herd of the laity, having neither gown, cap, nor laurel, who has pulled down our faith from heaven, and cast it into the Styx. O, horrible! and yet that alone is our star, which shines like Orion in the night, and like Lucifer in the morning. That man, though advanced in years'—Swedenborg was eighty-two when he wrote this—'is entirely blind in respect to the mysteries of our faith, because he has not opened it, and seen in it the righteousness of the Lord the Savior, and his mediation and atonement; since he has not seen those, he has not seen the wonders of his justification, which are the remission of sins, regeneration, sanctification, and salvation. This man, instead of our faith, which is in the highest degree saving, because it is in three Divine persons, thus in the whole Deity, has transferred faith to the second person; and not to him, but to his Human, which we indeed call Divine from the incarnation of the Son from eternity; but who thinks of it as anything more than merely human? And what else can thus result but a faith from which, as a fountain, natu-

ralism flows? And such a faith, because it is not spiritual, differs but little from faith in a pope or a saint.' ” (Ibid., No. 137.)

ANOTHER VISION FOR THE CLERGY.

“I looked towards the seacoast in the spiritual world, and saw a spacious dockyard. I went to it, and looked into it; and, behold! there were vessels there, large and small, and in them merchandise of every kind, and upon the decks were sitting boys and girls distributing it to those who wished for it. And they said, ‘We expect to see our beautiful turtles, which will soon rise out of the sea to us.’ And, lo! I saw little and great turtles, upon the shells and scales of which there sat young turtles, which were looking to the islands round about. The turtles, the fathers, had two heads;”—keen hit—“one great one, covered over with a shell similar to the shell of their bodies, whence they shone; and another little one, such as turtles have, which they draw back into the forepart of their bodies, and also inserted in a secret way into the greater head. But I kept my eyes upon the great shining head, and saw that this had a face like a man, and talked with the boys and girls upon the decks, and licked their hands; and then the boys and girls stroked them, and gave them food and dainties, and also precious things, as silks for clothing, almug-wood for tables, purple for decorations, and scarlet for clothing. On seeing these things, I desired to know what they represented, because I knew that all things that appear in the spiritual world are correspondences, and represent spiritual things, which are of affection and thence of thought. And then they spoke with me from heaven, and said: ‘You know what the docks represent, and also what the vessels, as also what the boys and girls upon them; but you do not know what the turtles represent.’ And they said: ‘The turtles represent those of the clergy there,

who entirely separate faith from charity and its good works, affirming with themselves that there is plainly no conjunction; but that the Holy Spirit, by faith in God the Father, for the sake of the Son's merit, enters into man and purifies his interiors even to his own will, of which they make, as it were, an over plane; and that when the operation of the Holy Spirit approaches to that plane on the left side of it, it turns itself around it, and does not touch it at all; and that thus the interior or higher part of the mental powers of the man is for God, and that the exterior or lower part is for man. . . . These things are what the little head represents, which they draw into the forepart of the body, and also insert into the great head, when they speak with the laity; for they do not speak with them from the little head, but from the great one, which in front appears endued, as it were, with a human face,' etc. . . . After I had seen them cast from the societies and collected, that they might be cast down, I saw a vessel in the air, flying with seven sails, and in it officers and sailors clad in purple garments, having upon their caps magnificent laurels, exclaiming, 'Lo, we are in heaven; we are doctors, clothed in purple and decked with laurels above all the clergy of Europe.'" (Ibid., No. 462.)

STILL ANOTHER VISION FOR THE CLERGY.

"There were seen in the spiritual world two flocks, one was of goats, and the other of sheep. I wondered who they were; for I knew that the animals seen in the spiritual world were not animals, but that they were correspondences of the affections and of the thoughts thence of those who are there. Wherefore I went up nearer, and as I went up the likeness of animals disappeared, and instead of them were seen men. And it was made manifest that those who made the flock of goats were those who con-

firmed themselves in the doctrine of justification by faith alone; and those who made the flock of sheep, those who believed that charity and faith are one, even as good and truth are one. And then I spoke with those that appeared like goats, and said, 'Why are you thus assembled?' Most of them were of the clergy, who gloried in the fame of their erudition, because they knew the secrets of justification by faith alone. They said that they were assembled that they might sit as a council. . . . But lest I should disturb them, I retired; and then again, at a distance, they seemed like goats, and sometimes as lying down, and sometimes as standing up; but they turned themselves away from the flock of sheep. They appeared as if lying down when they were deliberating, and as if standing up when they were concluding. But I kept my sight fixed upon their horns, and I wondered that the horns in their foreheads should appear now as if projecting forward and upwards, now as if turning backwards, and at length as if turned entirely back. And then they suddenly turned themselves about to the sheep, but still they appeared as goats. Wherefore I again went up and asked, 'What now?' They said that they had concluded that faith alone produced the good of charity, as a tree produces fruit. But then thunder was heard, and presently an angel appeared standing between those two flocks, and he said to the flock of sheep, 'Do not hearken; they have not receded from their former faith, which is, that faith alone justifies and saves, and that actual charity does not save at all.' . . . Then the goats which had horns turned backwards wished to come to the sheep; but the angel, standing between them, divided the sheep into two flocks, and said to those on the left hand, 'Join yourselves to the goats; but I tell you that a wolf is coming, which will seize them and you with them.' " (Ibid., No. 506.)

SWEDENBORG SEES THREE HUNDRED CLERGY AND LAITY.

“Once it was given me to see three hundred clergy and laity together, all learned and erudite, because they knew how to confirm faith alone even to justification, and some still farther; and because there was with them a belief that there is admission to heaven from favor only, permission was given them to ascend into one society in heaven, which, however, was not among the higher ones; and when they ascended, they seemed at a distance like calves. And when they entered heaven, they were received by the angels civilly; but when they began to converse with them, they were seized with tremor, afterwards with horror, and at last with torture, as it were, of death; and then they cast themselves down headlong, and their descent seemed like

DEAD HORSES.

“That they appeared like calves in their ascent was because the natural affection of seeing and knowing, leaping, often appears from correspondence like a calf; and that in their descent they appeared like dead horses was because the understanding of truth appears from correspondence like a horse, and no understanding of the truth which is of the Church like a dead horse. There were boys below who saw them descending, and in their descent appearing like dead horses; and then they turned away their faces, and said to their master, who was with them: ‘What is this monstrous thing? We saw men, and now, instead of them, dead horses; and because we could not look at them we turned away our faces. Master, let us not stay in this place, but let us go away?’ And they went away. And then the master instructed them in the way what a dead horse signifies, saying: ‘A horse signifies the understanding of truth from the Word. All the horses

that you have seen signified that ; for when any goes meditating from the Word, then his meditation at a distance appears like a horse, generous and lively, as he meditates spiritually ; on the contrary, mean and dead, as he meditates materially.' ” (Ibid., No. 623.)

This is only a part of the chapter, but we are sure the reader will be content with the examples submitted, showing how inventive were the Baron and the spirits that instructed him, to disparage the Christian ministers, for whom neither he nor they had any love.

CHAPTER XX.

Swedenborg's Folly Manifested.

"These things hast thou done, and I kept silence; . . . But I will reprove thee, and set them in order before thine eyes."—PS. L, 21.

"In the greatness of his folly he shall go astray."—PROV. V, 23.

THE condition of Europe at the beginning of the eighteenth century was deplorable, when viewed from a moral or religious standpoint. The reader of history will remember how terrible the Dark Ages that had succeeded the early ages of Christianity, when the corruptions in the Roman Church made her a hissing and byword among the heathen, when her chief mission was to put to death all who did not accept her bloody and oppressive sway and bow their necks to her authority; and thus it destroyed the lives of *fifty millions of Protestants*. The ten centuries of crime and darkness were succeeded by the Lutheran Reformation; but, alas! that blessed wave of mercy had already died well-nigh away before the tide of corruption and worldliness that quickly set in.

"We may easily conceive what must have been the moral aspects of English society," says an historian, "when the loose wit of Congreve was the attraction of the British theater, and Dryden declared the only prop of the declining stage; or what the respect of the people of the Church, when among the clergy could be found men like Swift and Sterne to regale the gross taste of the age with ribald burlesque and licentious humor; when Richardson gave

way before Smollett and Fielding. The latter gained a renown which renders them still familiar, while Richardson—whom Johnson deemed superior to them, both in talent and virtue—is barely remembered. Dryden died the beginning of the century, and his writings, as full of vice as of genius, were in general vogue." This historian continues thus: "The infidel works of Hobbes, Tindal, Collins, Shaftesbury, and Chubb were in full circulation, and these re-enforced by the three great giants, Bolingbroke, Hume, and Gibbon. And add to this, the polite writings of Voltaire and Rousseau, which had decked the corrupt doctrines of that day with attractions of eloquence and poetry, humor and satire, until they swept over France like a sorocco, withering not only the sentiments of religion, but the instincts of humanity, and subverting at last in common ruin the altar, the throne, and the moral protection of domestic life." Hannah More, writing of this period, has said: "Religion was held in more than usual contempt for its having been so recently abused to the worst purposes, and when the higher walks of life exhibited the dissoluteness which the profligate reign of the second Charles made so deplorably fashionable." Bishop Burnet, in his seventieth year, said: "I can not look on without the deepest concern when I see imminent ruin hanging over this Church, and consequently over the whole Reformation. The outward state of things is black enough, God knows; but that which heightens my fears rises chiefly from the inward state of things into which we have unhappily fallen." He refers to this: "The greater part of those who come to be ordained are ignorant to a degree not to be apprehended by those who are not obliged to know it. The easiest part of knowledge is that to which they are the greatest strangers." And Southey declared, "The clergy had lost that authority which may

always command at least the appearance of respect." The venerable Leighton described the "Church as a fair carcass without a spirit." The renowned Isaac Taylor, another Churchman, declared that when Wesley appeared, England had lapsed into heathenism.

We have cited these authorities to show the condition of things on the Continent of Europe and the kingdom of Great Britain at the time when Swedenborg's writings appeared. We naturally turn to two contemporaries who appeared about this time in England. Both lived in London, became celebrated in their public careers, and both assumed to be reformers in their way. But their ways differed greatly. The one undertook to invent a New Religion, and make the world believe that there had never been any true Christianity until he revealed it: this was what Emanuel Swedenborg held and taught; and his folly, to some extent, appears in these pages. His contemporary, John Wesley, appeared with renewed heart "strangely warmed with the love of God," as he declared to the world, clinging to the blessed old Bible, and proclaimed his mission was to call men to repentance and salvation through faith in Christ Jesus, and return mankind to primitive Christianity, as taught by the apostles and their early successors. From first to last he never hesitated to proclaim this his mission, and to raise up a holy people; and his works appear before the whole world as having the Divine approval, and his name is revered and his memory held in tender regard throughout Christendom.

These two men lived long, and were remarkable in their histories. The name of the one, if mentioned in a public assembly, is received with profound respect as authority on religious matters; the other, if heard in public at any time, is received with suspicion and ridicule.

THE LAST JUDGMENT IN 1757!

Swedenborg proclaimed: "At this day there is no Church in the Christian world, neither among the Roman Catholics nor Reformed. They who have confirmed themselves in faith alone have no truth from the Word but what is falsified, whence there is not any Church among them, nor any religion." (*"Arcana Cœlestia,"* page 63, Nos. 263-541.) "This last time of the Church is the very night in which the former Churches have come to an end." (*"True Christian Religion,"* No. 761.) Next he proceeds to repeat for more than the fiftieth time the same old story scattered through his theology, how the old Churches are no more and redemption was accomplished, and the New Church inaugurated.

"That these three things are redemption, I can say in all certainty, since the Lord also at this day is performing a redemption, which he commenced in the year 1757, together with the last judgment, which was then performed. This redemption has continued from that day even unto this: the reason is because at this time is the second coming of the Lord; and a New Church is to be instituted which can not be instituted unless there be first a subjugation of the hells and an establishment of the order in the heavens: and because it was given me to see all, I can describe how the hells were subjugated, and the new heaven was ordered and established." (*"True Christian Religion,"* No. 115.) "That the last judgment took place in the spiritual world in the year 1757 was shown in a little work concerning the last judgment, published in London in the year 1758, and further, in a continuation concerning it, published in Amsterdam, which I testify, because I saw it with my own eyes in full wakefulness."

(Ibid., No. 772.) "Since the Lord can not manifest himself in person, as has before been shown just above, and yet he has foretold that he would come and establish a New Church, which is the New Jerusalem, it follows that he is to do this by means of a man who is not only able to receive the doctrine of this Church with his understanding, but also to publish them by means of the press. That the Lord has manifested himself before me his servant, and sent me on this office, and that after this he opened the sight of my spirit, and thus let me into the spiritual world, and gave me to see the heavens and the hells, and also to speak with angels and spirits, and this now continually for many years, I testify in truth; and also that, from the first day of that call, I have not received anything which pertains to the doctrines of that Church from any angel, but from the Lord alone while I read the Word." (Ibid., No. 779.)

"That this New Church is the crown of all the Churches that have hitherto been in the world, it has been shown above that there have been four Churches in general since the beginning in the earth; one before the flood, and another after the flood, a third called the Israelitish Church, and the fourth the Christian Church, and because all Churches depend on the knowledge and acknowledgment of one God, with whom the man of the Church can be conjoined, and all the four Churches have not been in that truth, it follows that

A CHURCH IS TO SUCCEED

those four, which will know and acknowledge one God. . . . That the former Churches were not in the truth, is because the most ancient Church, which was before the flood, worshiped an invisible God, with whom there can be no conjunction. The ancient Church, which was after

the flood, did in like manner. The Israelitish Church worshipped Jehovah, who himself is an invisible God. . . . But the fourth Church, which is called the Christian, did indeed acknowledge one God with the mouth, but in three persons, each of whom singly or by himself was God, and thus a trinity divided, and not united in one person; thence the idea of three Gods was fixed in the mind, although in the lips there was a confession of one God." (Ibid., No. 786.) "That this (New) Church is the crown of all the Churches that have hitherto been in the world, is because it will worship one visible God, in whom is the invisible God, as the soul is in the body." (Ibid., No. 787.) "That this Church is to succeed the Churches which have existed since the beginning of the world, and that it is to endure for ages of ages, and thus it is to be the crown of all the Churches that have been before, was prophesied by Daniel; first, when he told and explained to Nebuchadnezzar his dream concerning the four kingdoms, by which are meant the four Churches." (Ibid., No. 788.)

A MEMORANDUM.

"After this work was finished, the Lord called together his twelve disciples, who followed him in the world; and the next day he sent them all out into the whole spiritual world to preach the gospel, that the Lord God Jesus Christ reigns, whose reign will be for ages of ages, according to Daniel vii, 13, 14, and Revelation xi, 15; and that they are blessed who come to the wedding supper of the Lamb (xix, 9). This was done on the 19th day of June in the year 1770. This was meant by these words of the Lord: He will send his angels, and they shall gather his elect from one end of the heavens even to the other. (Matt. xxiv, 31.)"

From the foregoing statements we learn it is now one hundred and forty-three years since Swedenborg declared his New Church was inaugurated (in 1757), and finished writing his revelations (so-called), June 19, 1770. That is one hundred and thirty years ago, and, according to his statement, there has been a clear coast for his Church, as all the former Churches became extinct at the time his was inaugurated. Therefore, it is very proper to see what this successor of all former Churches has accomplished; and we will ask them to make their own showing. We have taken all possible care to gain the last and best information from themselves, which is as follows, viz.:

The New Church Almanac, published in England by James Spiers, for 1899 gives the statistics of their "societies" in England, Wales, Scotland, and Jersey; also some societies in different parts of the world. There are two peculiarities to be noted; namely: (1) They do not give the number of Churches, only mention societies; (2) It appears that they have hit on a remarkably good plan that is not practiced by any other organization. They seem to preserve the names of individuals, and their addresses, wherever they go, and it is presumed they by this means keep open communications with them, and supply them with their reading, etc.

The number of missionaries seems not to be given, if they have any abroad; but they mention the fact that they have "receivers of their doctrines" in four hundred and twenty-five different places throughout the world, composed of nine hundred and sixty-three individuals. But in England, Scotland, Wales, and Jersey they have forty-two preachers and eight leaders, making fifty preachers in Europe; and eighty-two societies are reported, with a membership of 6,413 persons.

IN AMERICA,

according to their General Convention Journal, held in Cleveland, Ohio, in 1898, they reported for Canada and the United States in that Convention as follows, namely: "Ministers, 169; societies, 187; members, 6,467." This seems the kind of statistics they themselves give the world. And, of course, we must accept them in good faith; but we hardly feel satisfied to recognize them as the only "True Christian Church" or the "True Christian Religion;" for the following reasons: (1) It seems that if the Lord had anything to do with this enterprise, he could have made it a greater success than it appears to have attained; and (2) It appears as if Swedenborg's revelation was incomplete even now, for his disciples appear to be in confusion much like the builders of the tower of Babel, who left off building as they could not understand each other, and so they were dispersed. So the "New Church" is not built, nor in fact building, as the builders are not in agreement as to how or where it is to be built.

A DIVIDED HOUSE.

Rev. Chauncey Giles appeared in the *New Jerusalem Messenger* in 1874 with a strong discourse claiming that in the building of the "New Church," it was to be new in the outward form, as well as new in inward life. Mr. Giles is a well-known writer and preacher of many years' standing, and anything he writes commands attention in that Church. This discourse was very widely scattered in tract form throughout England, Scotland, and all parts of Europe and America. This publication did not meet the views of Rev. B. F. Barrett, another leading man in his Church, and he took issue with Mr. Giles, and published a book on "The New Church: Its Nature and Where-

about." Mr. Barrett, on page 78, says: "Both in England and this country there are two distinct and clearly-defined schools; one of them holding that the New Jerusalem is not, and never can be, in this world a distinct and visibly-organized body, like the various existing sects in Christendom; the other believing with Mr. Giles that it is a visible body, or that the New Church must become distinctly organized. Both schools accept Swedenborg as a divinely-commissioned teacher. Both believe in the New Jerusalem, and its descent from God out of heaven. . . . So far both schools agree. But as soon as they come to the question, 'Where and what is the New Jerusalem, and how is it, or how ought it, to be builded?' straightway they part company."

Mr. Barrett continues the question as follows on page 83: "But what is the fact? Why, if we look at our New Church societies, associations, and conventions, we shall see that all of them are but poor imitations of what we find in other Churches. We meet in temples very similar to theirs; but usually inferior to them in neatness, comfort, beauty, and attractiveness. We read the Word, kneel, pray, sing, and listen to sermons as other people do in other Churches. And the chief difference between these performances in our Churches and others, which would strike an ordinary spectator, is the inferiority of ours to theirs."

IN DIRECT CONFLICT,

Rev. Chauncey Giles insists as follows: "The moment a New Churchman begins to teach the new doctrines, he comes in conflict with the old. There is no common ground, no middle way. He must remain silent, and that no honest and earnest Churchman can do, or he must state views which are the opposite of common belief. Thus he becomes the disturber of the peace and the settled con-

victions of others. He is as a foreign body which can not assimilate, and he must be expelled. He must seek to associate with those who stand spiritually on the same ground."

This is said in vindication of his views in defense of separation and a complete new organization; but Mr. Barrett continues to vindicate a very different policy, as he sees they have not succeeded in the past on this idea of building the New Church. And then he writes again, and puts the argument this way:

"In 1839, I connected myself with the organization known as the New Church. At that time the belief was well nigh universal (so far as my knowledge extended), that this organization, or those who accept the new doctrines revealed through Swedenborg, constituted the New Christian Church to the exclusion of all others; that, outside of this organization or these received, there was, properly speaking,

NO CHRISTIAN CHURCH AND NO TRUE CHRISTIANS!"

Reader, mark the above, and what follows immediately:

"Among the corollaries following logically from this idea of the nature and whereabouts of the New Church, were the following: (1) That since the old organizations were none of them Christians, therefore they were all forsaken of the Lord, and had no right or authority to administer the Christian ordinances; and if they attempted to exercise such authority, they did it without warrant, and their acts were therefore of no effect, and were to be treated as null and void." (See *New Jerusalem Magazine*, July, 1839, pages 378-382.) "(2) That, as soon as a person became convinced of the truth of the New Church, were he clergyman or layman, the proper thing for him to do

was immediately to withdraw from the old and unite with the new organization. Otherwise he was considered as remaining in the Old Church, and outside the kingdom or Church of the Lord."

MAKES A GRAVE ADMISSION.

"But an important change in the views on this subject of both ministers and laymen in the organized New Church has taken place within the last half-century—though there are yet some who, I doubt not, still hold substantially the same ideas that were held fifty years ago. I do not purpose here to enter into an examination of either the old or new views, being well satisfied with the change which has already taken place, and is still in progress. I wish only to submit a few thoughts which seem to me to be worth considering at this time on one particular branch or line of policy involved in the above-named corollaries." (This "policy" will be considered later. See Barrett's "Bible or the Creed?" pages 3, 4.)

But now to return more closely to the question of the success of this successor of all the Churches, the New Swedenborgian Church; as we have already seen, putting the reports from England and America, which is intended to include Swedenborgianism throughout the world in 1898 and 1899, they report 219 ministers; 269 societies, or Churches, having 12,880 members, with their adherents; probably, as in other cases, might be set down as four to every member, it would make, say 50,000 members and adherents, etc.

ANOTHER GRAVE ADMISSION.

What does this indicate, dear reader? In reading the "Life and Mission of Swedenborg," by Worcester (page 404), we find this startling statement:

"Could all have gathered together at the death of

Swedenborg who revered him as their teacher and guide, the little church he was buried under would have held them; could they all be gathered together one hundred years later for such a testification of their love, there are single churches that would hold them, though none could hold the followers of Wesley! One hundred years to come, we will not venture to say that the relative number will be changed."

As characteristic of those followers of Swedenborg, they seem constantly to conflict with each other. Here is another example. White in his "Life of Swedenborg" (pages 263, 264), speaking of Swedenborg's letter to Wesley, about a month before his death, requesting an interview, which did not take place, says: "Wesley did not call, and they never met. Had he been wise, he would, in spite of engagements, have embraced this opportunity of conversing with this wonderful man, after an invitation of this character. Had they met, Methodism might have been a different thing from what it is." Then he strangely adds: "But let us believe that all seeming accidents are overruled for the best."

As it seems, Mr. White would have it a "different thing from what it is." We wonder if he would like to see Methodism some such thing as "Swedenborgianism."

WESLEY AND SWEDENBORG.

Let us now suggest a few brief points of comparison between these two remarkable men, and their systems.

Swedenborg was born January 29, 1688; Wesley, June 17, 1703. Swedenborg died March 29, 1772; Wesley, March 2, 1791, nineteen years later. Swedenborg was eighty-four years of age at his death, and Wesley eighty-eight at time of his death. Just before his death (Smith's "Life," page 263) Swedenborg's visions became darkness,

and he cried out, "O my God! hast thou, then, forsaken thy servant at last?" Wesley was glad of the coming of such friends to be with him in his last hours; but good as this was, he raised his hands in triumph, exclaiming, "The best of all is, God is with us!"

Their learning, talents, and industry and long lives gave some resemblance to each other, and both were founders of a religious system—and here the resemblance ceases. But the striking contrast appears in their life-work. No greater contrast can appear than in reading their journals, or diaries. Wesley was busy in this world to make men better, and fit them for the spiritual world; whilst Swedenborg spent his life largely as a recluse, when he assumed the garb of a religious teacher. Unfortunately he spent his time among imaginary or real spirits, and his gospel, as we have seen, was only fitted for the other world, where he says it was preached "the very next day" after he had finished his theology. And so far as we have been able to discover, it has been of no utility to the dwellers on this planet.

WESLEY'S WORK.

How differently Wesley commenced his work from Swedenborg! He was not intent on making a new religion or founding a new Church; but sought to restore apostolic Christianity to its once glorious purity and success, and when the Church to which he belonged refused him a place in its pulpits he built a fire outside the Church, that was felt not only in that Church, but in all the Churches in Christendom. And, moreover, the Methodists are at this day numbered by the millions, and are to be found in all parts of the world. They are among the leading bodies of Christendom, and the most numerous Protestant body in Great Britain and Canada; and in the United States they

number 5,808,832. It is estimated, by conservative, informed persons, that Methodism has under its teachings not less than about fifty millions of souls. How has this been accomplished, but by honoring the Word of God? Hear what Wesley says:

“To candid, reasonable men I am not afraid to lay open what has been the inmost thoughts of my heart. I have thought, I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God; just hovering over the gulf; till a few moments hence I am no more seen. I drop into an unchangeable eternity! I want to know one thing, the way to heaven; how to land on that happy shore. God himself has condescended to teach me the way; for this end he came from heaven. He has written it down in a book! O give me that Book! At any price, give me the Book of God! I have it. Here is knowledge enough for me. Let me be *homo unius libri* (a man of one book). Here I am far from the busy ways of men. I sit down alone: only God is here. In his presence I open and read this Book: for this end to find the way to heaven. Is there any doubt concerning the meaning of what I read? Does anything appear dark and intricate? I lift up my heart to the Father of lights. Lord, is it not thy Word, ‘If any man lack wisdom, let him ask of God?’ Thou givest liberally, and upbraidest not.” (Preface to Sermons.)

RESULTS.

Perhaps nothing can be more impressive in the comparison of these two men, than the way mankind have acknowledged the benefits of their labors. Swedenborg has some followers in, perhaps, all parts of the world, and many are seemingly candid in their faith of his divine mission. But why is it that, generally speaking, they are not

free openly to acknowledge his name or quote his writings? Some of the most prominent leaders recommend this disguise, as we have shown elsewhere. Whereas, the name of Wesley and his writings are openly received—quoted by all Christians of all creeds—in all parts of the world, and his name is as a tower of strength to Christian believers; who will attempt to deny this?

Time is a great vindicator of truth, and as the years roll on this contrast will be plainer, because greater. Time will more fully brand the insane declarations of Swedenborg's sayings concerning the "last judgment having been witnessed by him in 1757; and that at that time all the old Churches came to an end;" and his assertion that his "New Church was the crown and successor of those Churches." Who will ever cast his eye over the Churches of this country alone, and seeing their relative position for strength, will not say that the man who uttered that statement a century and a half ago, if alive now, would be ashamed to face what mankind must regard as chimerical, to use a mild word. Indeed, so far from the old Churches coming to an end, there never was a period when they were more prosperous or successful. Within a single century the Christian Churches have planted missions in all parts of the globe; many islands of the sea have been redeemed from savagery and paganism; converts from heathen populations are now numbered by the tens of thousands, and our country at present contains almost as many Christians as the rest of Christendom did when Swedenborg was alive. While at this point, let us call the Church roll of America, giving the names and numerical strength of the several denominations:

DENOMINATION.	MINISTERS.	CHURCHES.	MEMBERS.
Adventists,	1,477	2,172	83,784
Baptists,	33,745	49,966	4,456,819
Brethren (River),	179	111	4,739
Brethren (Plymouth),		314	6,661
Catholic (Roman),	11,194	11,643	8,493,726
Catholic (Apostolic),	95	10	1,491
Chinese Temple,		47	
Christadelphians,		63	1,277
Christians,	1,554	1,679	128,914
Christian Catholics,	20	40	14,000
Christian Missionary Associations,	10	13	754
Christian Scientists,	3,800	415	70,000
Christian Union,	183	294	18,214
Church of God,	460	580	38,000
Church Triumphant,		12	384
Communitic Societies,		31	4,010
Congregationalists,	5,550	5,675	645,000
Disciples of Christ,	5,922	10,088	1,085,615
Dunkards,	2,805	1,093	104,194
Evangelical,	1,309	2,289	154,664
Friends of the Temple,	4	4	340
Friends (Quakers),	1,436	1,093	118,626
German Evangelical Protestant,	45	55	36,500
German Evangelical Synod,	872	1,130	199,234
Jews,	301	570	143,000
Latter-Day Saints,	2,900	1,035	340,639
Lutherans,	6,553	11,233	1,517,318
Mennonites,	1,036	631	56,144
Methodists,	36,180	52,927	5,808,832
Moravians,	117	115	14,730
Presbyterians,	11,574	14,905	1,519,340
Protestant Episcopal,	4,808	6,385	688,069
Reformed,	1,803	2,431	368,069
Salvationists,	3,243	945	42,000
Schyenfeldians,	3	4	306
Social Brethren,	17	20	913
Society Ethical Culture,		5	1,300
Spiritualist,		334	45,030
Theosophical Society,		122	3,000
Swedenborgian New Church,	137	165	7,376
United Brethren,	2,568	5,009	281,138
Unitarians,	543	449	70,000
Universalists,	683	764	48,294
Waldensians,	140	150	20,000
Independent Congregations,	54	156	14,126
Total	143,320	187,100	26,651,969

This does not look as if Swedenborg's "New Church" was the only Church in existence, but looks as if some mistake had been made. Certainly not on the Lord's side, but in the imaginative mind of Swedenborg; and this can not be denied nor confuted. And if this essential mistake has been made by him here, who dare say but all his other "imaginings" are equally at fault? One more fact is necessary to show how utterly untenable this is.

The most striking fact yet remains to be given. It would seem as if the God of heaven had so ordered that in the most remarkable way his Spirit has been given the Church as never before in all its history. In proof of this, we give two illustrations that must impress any fair-minded person with both its fitness and importance.

THE WESLEYAN REFORMATION IN ENGLAND

was doubtless the breakwater against the tide of worldliness, formalism, and infidelity in the eighteenth century in England and on the Continent. And that reformation, under the guidance of the Holy Spirit, has given Christendom the mightiest impulse that ever came to, or in, the Church in all its history; so that it far exceeded the tidal wave given the Church of the apostles, that in three centuries swept through the great Roman Empire, and counted her converts by millions. So the Church generally looks back to "those golden days of the primitive Church" as the grandest in her history. But have we not some greater and grander exhibitions of the Divine power nearer us? Let us see.

During the first century the Church gained 500,000 members; the second, 2,000,000; the third, 5,000,000; the fourth, 10,000,000; the fifth, 15,000,000; the sixth, 20,000,000.

Here we have the marvelous record of twenty millions of souls brought into the Church in six hundred years; and yet we turn to the present century as far exceeding this record by the Churches Swedenborg reported as having ceased to exist. For "non-existing Churches," it is the more remarkable, as it surpasses the historical record of all ages and all the Churches that have ever existed. We take the following from the statistics published by Actuary Elliot of the United States in 1888. The report extends from 1800 to 1887, and was published in 1888. The Church books have supplied us with the necessary information for the remaining three years, and so we are able to bring the statistics up to recent date, as will be seen by the following:

"The increase of the population, from 1800 to 1887, has been as follows, 153 per cent; but the increase of the Church membership has been 243 per cent; and the evangelical Churches alone," he tells us, "during this time had provided one church for every 518 of its inhabitants. Growth as follows by decades: Beginning with 1800, the population was 5,035,925. At that time there was only one communicant for every 145-100 of the population. In 1850 the population of the United States was 23,191,876. At that time the communicants had increased to one in every 657-100 of the population. From 1850 to 1870 (two decades because of the war), the population was 38,558,371; then there was one communicant to every 578-100 of the population. From 1870 to 1880 the population increased to 50,152,866; and then there was one communicant to every five of the population. From 1880 to 1890 the population increased to 62,622,250 inhabitants, and the same census gave the communicants, 20,612,806. Only a small fraction from being one communicant for every three of the population."

The present population is about 76,000,000, and the "Church Books for 1899" show the communicants to be 26,971,933, or in less than one hundred years nearly twenty-seven millions of souls. "What hath God wrought!"

Has not God reproved Swedenborg's folly, and has not time set things in order? Let his deluded followers consider this among many other unwise declarations to be found in his not "true religion."

"Except the Lord conduct the plan,
The best concerted schemes are vain,
And never can succeed:
We spend our wretched strength for naught;
But if our works in Him be wrought,
They shall be blest indeed."

GOD VINDICATES HIS OWN WORD.

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

"Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will."

How the "British and Foreign Bible Society" was brought into existence is a story worth repeating. The Holy Bible was a rare thing to possess, if we go back a few hundred years. Owing to the papal prohibition, enforced by the popes and their councils and inquisitions, very few were in existence, for two reasons: First, the cost was great, as there were no printing-presses—all had to be copied by a careful penman; and secondly, owing to the keen-eyed servants of the pope very few cared to risk their lives by being found with a Bible in their possession. Canon after canon was issued by the papal councils, ex-

cluding the Sacred Scriptures from the people. After this fashion,

IN 1229, THE COUNCIL OF TOULOUSE DECREED:

"Prohibemus etiam, ne libros veteris Testamentis aut Laici permittantur habere: nisi forte Psalterium pro divinis officis, aut Horas Beatae Virginis aliquis ex devotione habere velit. Sed ne praemissos libros habeant in vulgari translatos, arctissime inhibemus." In plain English: "We also forbid the laity to possess any book of the Old or New Testaments, except perhaps some out of devotion wish to have the Psalter or Breviary for divine offices, or the Hours of the Blessed Virgin. But we strictly forbid them having any of the books translated into the vulgar tongue."

SO STRICTLY PROHIBITED

was the Bible that when Eric of Pomerania applied to Pope Martin V, in 1418, for permission to found a university at Copenhagen, he was refused permission, except on the express condition that the Holy Scriptures should neither be read nor explained in it, and that the lectures be confined to profane literature. Furthermore, to show how the Word of God was dreaded by the corrupt papal Church, late as the great Council of Trent in the sixteenth century, that Council decreed: "That the Holy Bible translated into the vulgar tongue must not be indiscriminately allowed to every one. But the works of antiquity, written by the heathen, are permitted to be read, because of the elegance and propriety of the language."

Another book, entitled

"THE TAXES OF THE APOSTOLIC CHANCERY,"

was openly sold in the bookstalls, and editions were sent out from Rome in 1514; also from Cologne in 1515; from

Paris in 1520; other editions followed in 1545 and 1625. This book, having the above good name, contained the most *damnable list of crimes ever written in any book*, and all were listed to be *paid for* to the hierarchy as an "indulgence," except "the poor, because they have no means; therefore, they can not be comforted." (See folio 23, edition 1520, page 208, or edition 1625.)

The Bible would cost about this time, or as "late as 1462, sixty crowns; and a part of the New Testament would cost forty pounds!" Was it not time for God to arise and scatter his enemies? His Holy Word was denied the people by their professing head—the pope; and add to this the powers of darkness had at this juncture prepared a spurious revelation, that professed to be the "True Religion." Let us see how the Lord of hosts arose against his enemies? During the Reformation, under Wesley and his co-laborers, many souls being moved by the Spirit of God, created a demand for

THE PURE WORD OF GOD.

How this brought about the British and Foreign Bible Society shall be briefly told. The Spirit of God created such a hungering and thirsting for the Word of Life, Rev. Thomas Charles was brought into an intense agony of spirit, and he resolved to never rest until some provision was made for the souls that seemed to be starving for the Bread of Life. Some examples may be given:

Mary Jones was converted at the age of ten years in Wales. She had such a holy desire for the Bible that she determined to lay aside all her earnings until she could possess a Bible. Six years passed, and then she heard that the Rev. Thomas Charles, of Bala, had Bibles to sell. She took all her six years' savings, started early one morning, and traveled on foot a long distance, and found Mr.

Charles's home, and made known her errand. When informed by the reverend gentleman that his Bibles were all engaged, or already sold, she burst out weeping and wailing with such heartrending, that he could not quiet her. She told of her six years' labor and twenty-five miles' travel that day, with the hope of having a blessed Bible, and could not survive the disappointment. Finally Mr. Charles, feeling he dare not withhold a copy, delivered to her the Book for her money, and she returned home rejoicing.

This pious girl lived a devoted Christian until she was eighty-two years of age; and at her death this same Bible that had been her companion through sixty-six years was purchased by the British and Foreign Bible Society, and it may be seen as a great curiosity, having been in use one hundred years ago. She bought it in 1800, and it bears this mark of her handwriting: "Mary Jones is the true owner of this Book; bought it in the year 1800, aged 16."

Another instance may be mentioned as an illustration:

A man living on a farm in Cork County, Ireland, hearing that a gentleman of wealth had procured a Bible, anxiously inquired if he could see it, and began reading it. Before he returned home, he asked the owner's permission to make a copy of the New Testament. After some hesitation, he asked, "Where is your paper and pen?" "I will buy them, sir." "Where will you do the copying?" "By your permission, I will come evenings, and do the work in your hall." His persistent earnestness won the gentleman's confidence, and it was his companion during life, and at his death the British and Foreign Bible Society procured it; and this, with Mary Jones's Bible, may be seen in the library of the Society; but they could not well be purchased with money.

Some of these occurrences, with others, made such a deep impression upon the mind of Mr. Charles that he resolved to take no rest until he had procured a better supply of Bibles for Wales. After much prayer, he proceeded to London, and laid his plans before other pious gentlemen—and Rev. Joseph Hughes, of London, was one of these. He said: "Surely a society might be formed for that purpose; and if for Wales, why not for Great Britain? Why not for the world?"

His utterance was a prophecy, and immediately they began praying and planning, and soon they had added to their list three hundred names pledged for this purpose. In 1804 the British and Foreign Bible Society was an organized fact. Since its beginning, its presses have run day and night (Sabbaths excepted) ever since. And in its sublime work it has translated the Sacred Scriptures into over three hundred and fifty languages, and sent out over two hundred and fifty million copies into all parts of the world.

But this is not all. Besides this, there have been brought into existence our American Bible Society, located in New York, which is doing a like wonderful work. During eighty-three years of its history it has issued sixty-six millions of Bibles. And besides these two Societies there are between eighty and one hundred other Bible Societies in all parts of the world. Complete copies of the Scriptures can now be had for twenty-five cents, and if parties desiring it are too poor to buy, a copy will be freely given. All the nations of the earth are learning to sing:

"What glory gilds the sacred page;
Majestic like the sun,
It gives its light to every age—
It gives, but borrows none.

The Power that gave it still supplies
The gracious light and heat;
Its truths upon the nations rise—
They rise, but never set."

How true it is that "the righteous are held in everlasting remembrance," but "the memory of the wicked shall rot!"

On the 17th of June, 1874, there was unveiled a marble statue of Rev. Thomas Charles in Bala, Wales, to the memory of this man of God. How God "causes the wrath of man to praise him, while he restrains the remainder!" About three hundred years ago the enemies of the Bible made search and gathered all the Bibles they could find in London, and burned them on an open lot. They thought they had procured a great victory against the Bible, the God of the Bible, and its lovers. But behold, on that once empty lot, where the Bibles were then burned, now stands the British and Foreign Bible Society! "What hath God wrought!"

"Here the Redeemer's welcome voice
Spreads heavenly peace around;
And life and everlasting joys
Attend the blissful sound."

We close this chapter with the following from Wm. White's "Life of Swedenborg." How significant!

"I believe the day is not far distant when it will be the greatest reproach of the times that the works of Swedenborg lay in our midst, and only a few men cared for them."

CHAPTER XXI.

Swedenborgianism a System of Deception.

"We have made lies our refuge, and under falsehood have we hid ourselves."—ISA. XXVIII, 15.

"By their fruits ye shall know them."—MATT. VII, 20.

"O, full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"—ACTS XIII, 10.

WE have now reached a point where duty lays upon us to disclose things which never should have had an existence; but since they have, and do now exist, we owe the duty to both God and mankind to reveal them openly, that the guilty parties, to some extent, may be made known, and the innocent ones put on their guard against impositions and religious fraud.

When our Lord disclosed the shameless impositions practiced in his temple by those who should have been guardians of the purity of the house of God, it was not enough that they should be rebuked, but driven out, with the accusation that they had turned "the house of prayer into a den of thieves." (Matt. xxi, 13.) Can we think of any greater fraud or crime than for the professing ministers of Christ to stand up in the pulpits and disguise as best they can the dreamy, filthy visions of Swedenborg, substituting these for the pure gospel of Christ, and drawing their support from their unsuspecting hearers? Some

even boast that "they are glad to deceive the people." Some examples to show how the

DECEPTION IS CARRIED ON

will begin right at home. We have a Swedenborgian Church in Minneapolis, and another in St. Paul, Minn. These cities are within a few miles of each other; indeed, run together, practically as one. Neither of these Churches has any pastor now. Rev. E. C. Mitchell was for many years pastor of the Church in St. Paul, but he died some time since. The Church in Minneapolis has not had a pastor for some years. The last pastor here made a bold move for a popular wave in the direction of his Church, but this led to some controversy, and he left. His movement was to send out

A CIRCULAR LETTER,

accompanied by a sermon from Rev. Chauncey Giles, the contents of which may be judged by these brief excerpts:

"There is a general impression in the world that New Churchmen do not believe the essential doctrines of religion. But this is an entire mistake. So far is this from being true, no doctrine of religion has ever been taught by any people which so constantly and so fully remands every one to the Sacred Scriptures as the Word of God and the sole and absolute authority upon all questions relating to man's spiritual life. There are no doctrines that go down into the deepest recesses of the human heart so fully and so searchingly. Our doctrines are orthodox, evangelical, and catholic in the broadest sense of the word, and far surpass all others in the extent and exactitude of their requirements." (Pp. 3, 4.)

About the same time this was being done in this city, Rev. E. C. Mitchell, of St. Paul, made a similar move-

ment in that city, and secured a plan for one or more lectures on "Fraternity," and he delivered one before a promiscuous audience; and Mr. Mitchell sailed out under

GRAND ORTHODOX COLORS.

The following extract will show what was the spirit of his *first* lecture, namely:

"We claim to be the most thoroughly Scriptural and evangelical of all the Churches. Our Church has not changed one iota in its doctrines. We have believers and partial believers scattered through other organizations. A number of them in *other Churches* are believers in our doctrines, and they use them in their preaching. Our growth in the ministry and membership is principally from other Churches." . . .

We had known Mr. Mitchell for years, and when we read his lecture we were pleased with its general tone and spirit, and indeed thought him a very fair man and citizen. Certainly we had no prejudice against him, but believed him far in advance of many of his brother ministers. But after the course of "Fraternal" lectures were over, and there had been no results, disappointment set in, and later he delivered a second lecture on

"WHAT AILS THE CHURCHES?"

This time he came out under true Swedenborgian colors. Note the difference in the same place, only later:

"One thing which ails the Churches is their stubborn resistance to the spirit of the age. The doctrine of vicarious atonement by faith has been a dead weight upon the Churches. The Church of the future will be more elastic and spiritual. These things are being done in the New Jerusalem Church, which is broad enough for all minds that can see the light of spiritual truth. Her forms

and methods will change as the people improve; but our fundamental truths are elastic enough to bear the growth of ages without strain. . . . The advance of natural science has taught certain facts which have shaken man's faith in the literal accuracy of the many statements in the Bible; and because of this many have given it up, some gladly and some sadly. . . . In bulk we believe that somewhat less than *one-fourth* of what is now bound together as the Bible should be received as the Divine Word."

Out of the twenty-seven books composing the New Testament, Mr. Mitchell leaves us only five, and out of the Old Testament a mere fragment, less than one quarter, of the blessed old Book. This, according to modern "Swedenborgianism," is all that is left us. But here he breaks out in exultation as follows: "But behold, our blessed Lord has sent us his servant Swedenborg; and at the seer's touch our eyes are opened, and we take up beds and walk." And then Mr. Mitchell, in different ways, cast suspicions and reflections upon the evangelical Churches, and tries to show "what ails them;" we confine our quotations to one point. We have good reason to believe, from the long pastorate of Mr. Mitchell in St. Paul, and from his being a generally respectable man, that he was one of their best men and ministers. We could publish no small volume of such strange medley of "confusion worse confounded;" but we prefer to show their deliberate

LYING IN WAIT TO DECEIVE.

Perhaps no man among them since the days of Swedenborg—certainly no man in America—has wrought longer or more persistently to make the teachings of Swedenborg popular or a success than the late Rev. B. F.

Barrett, a man of untiring industry and much ability, and his sons are his successors in the same work at this time. Mr. Barrett's manner of writing and influencing unsuspecting and weak ministers shamefully involve themselves in inexplicable duplicity. This becomes the most painful chapter we have ever written. It is a long history, and involves virtually the ruin of hundreds of ministers and Churches. We will give, first, his method of seducing them; and, next, examples of their painful and shameful position according to their own testimonials. He writes, under what he designates

FRIENDLY SUGGESTIONS TO MINISTERS:

"DEAR BROTHER,—From the sacred character of your profession I conclude it is your supreme desire to have an experimental knowledge of the Lord Jesus Christ. If such be your heart's desire, let me entreat you to make yourself thoroughly acquainted with the writings of Emanuel Swedenborg. I can assure you from my own experience that you will find in them such a wealth and depth of wisdom, and such help in the interpretation of the Scriptures and understanding of the laws and the orderly unfolding of the soul's higher life as you have never dreamed of.

"And you need not fear lest, by becoming interested in this new and purer form of Christianity, you may feel constrained to separate yourself from the people of your charge. If you will read attentively the suggestions I am about to offer, and will pursue the course which I unhesitatingly recommend, and which I know is being successfully followed by many ministers at this time, you can hardly fail to draw your people more closely to yourself, and they will be drawn into closer conjunction with the

Lord and more intimate communion with the angelic heaven.

"It is now fifty years since I began to read those remarkable writings with interest; and after a thorough and prayerful study of them I was obliged to accept them for what they claim to be, viz.: a revelation of new truth from heaven; for they opened to me the Sacred Scriptures, and revealed through the obscurity or cloud of the letter such a fullness and depth of wisdom pertaining to the soul's higher life as convinced me beyond a doubt that this was indeed a new coming of the Son of man 'upon the clouds of heaven with power and glory.'

"And since I commenced the study of this new theology, especially within the last thirty years, I have been repeatedly asked as to the proper course for a minister in one of the old organizations to pursue who has become interested in these writings; and I have not hesitated to answer every such inquiry with substantially this answer: If you look to the Lord Jesus Christ with a sincere desire to do his will and be led by him, I can not doubt but he will enlighten you and make plain your path on all these questions. So I would say, Remain just where you are as long as your people are willing and you can be the medium of good and truth to them on their way to heaven. Preach the truth as you understand it and you think your people are able to receive it. . . . But make no direct assault upon the old dogmas, and, for the present at least, you had better not name Swedenborg, or only casually, just as you would any other author whose writings you respect and whose writings you have read; for you are doubtless aware of the existing prejudice against the name and teachings of this man. . . . Therefore do not shock the prejudice of your hearers by the too frequent mention of his name, which so many have regarded

as mystical, fantastical, and a synonym for all that is dangerous in theology. It may do no harm to let your people know that you respect Swedenborg as an author and a man of rare attainments. . . . Endeavor to carry the spirit and life of the New Jerusalem, as well as its light, into your pulpit and your pastoral work. By slow degrees educate your people out of the old and depressing darkness into the new and rejoicing light; and in almost every instance where this advice has been accepted and followed, the results have proved satisfactory, and left in my own mind not the slightest doubt of the propriety of the course I advised."

Here Mr. Barrett digresses to tell what has been done by books distributed, and how many they have sent out, and then resumes:

"Now it is not unreasonable to conclude that the views and teachings of half those ministers receiving those books have been considerably modified by the reading of them, and probably five hundred or more are now preaching to their people the essential doctrines of the New Christianity. . . . We can not doubt but they run into hundreds, who receive and preach the New doctrines cordially and fully as their people are able to receive it. This is not a matter of conjecture, but of positive knowledge with myself. The great majorities of their congregations do not know (and for the present it is not best for them to know) through what channel their ministers have received the light and life they impart to their people. No one can discard suddenly old religious beliefs and accept new ones; they must be led gradually, step by step, to reject the old errors and accept New ones. The old doctrines are rapidly losing their hold on the Churches of the present day; and ministers everywhere are beginning to experience a growing freedom to proclaim more rational views, however they

may seem to conflict with their existing creeds. And this is to be reckoned among the encouraging signs of the times.

“There are to-day hundreds of ministers in the old organizations who believe the New doctrines revealed from heaven, and are teaching them to their people as they are able to receive them. Now, suppose those ministers should publicly announce their acceptance of the New doctrines, and at once separate themselves from the respective denominations, and join another and different organization, what would be gained by such a course? What would be done with those ministers? Where could they find audiences for them? Where or how procure one-twentieth of the open-minded listeners that now sit under their preaching? The pulpits of the denominations from which they withdrew would be closed against them. Nine-tenths of those ministers would be compelled, for their support and their families, to abandon their professions, and seek some other vocation for which they have little inclination and no fitness.”

But hear Mr. Barrett further?

“A minister may innocently, conscientiously, and consistently . . . preach from an orthodox pulpit the doctrines of the New Christianity as his hearers are able to receive it, notwithstanding his promise at the time of his ordination to preach the doctrines of the Creed. . . . Now, is this withholding, or what some perhaps call lack of frankness, to be justified in a Christian minister? Certainly!—when the end is to enlighten his people. If telling them that he is preaching new doctrines would close their minds against his teachings, it is clearly his duty to withhold from them the fact, nor even mention the name of Swedenborg. It is prudent, wise, right, and truly Christian to do so. Withholding something one knows, and something

another should not know, is not sin. On the contrary, it is his solemn duty. We have Divine authority for so affirming. . . . Then Swedenborg's example was quite consistent with his teaching, and may be cited in further support and justification of the policy herein recommended. He was in external connection with the Lutheran Church, and so continued up to his death. And not only so, but just before his decease he gladly received the Holy Supper from the hands of a Lutheran clergyman. . . . But whether the course herein commended be generally favored or not, this much is certain, that the policy has been inaugurated, and is now in successful operation." ("Friendly Suggestions," pages 110 ff.)

In his book, "The Bible or The Creed?" B. F. Barrett substantially repeats this same argument, and then makes a boast of the success it has been, and points to an instance, in San Jose, Cal., in connection with Rev. N. F. Ravlin, once the pastor of the First Baptist Church in that city. Mr. Barrett makes this mention of the occurrence: "When the San Jose minister's doctrinal soundness began to be suspected or talked of, he commenced a series of lectures defining his position on the fundamental doctrines, which drew crowded houses. His church, it is said, would seat eight or nine hundred persons. These sermons were published in pamphlet form. The result was, that a few of the members most deeply confirmed in old doctrines withdrew from the society. The great majority (more than seven-eighths) expressed themselves well satisfied with their pastor's views and teachings, resolved to stand by him and support him on the platform he had laid down. They engaged his services for another two years, saying if the teaching they had listened to during the past two or three years was Swedenborgianism, they wanted more of it." So Mr. Barrett adds this: "A single case of this kind

ought to convince us that the policy herein advocated is the wise and true one." (Ibid., pages 8, 9.)

HAVING SOME SUSPICIONS,

from other cases, that Swedenborgianism was capable of both twisting and turning things, and having friends in that city we wrote to the pastor of that Baptist Church for a plain statement of the leading facts. The following letter came in due time:

"SAN JOSE, CAL., September 8, 1897.

"REV. DAVID TICE, Minneapolis, Minn.:

"*Dear Brother,*—I tried to get a brother who was here all through that trouble to reply to your interrogations. But the painful memories were such, he refused. I will do the best I can. Your questions can not be answered categorically, because they are wide of the mark.

"(1) Ravlin did not take more than three or four members, and I think only two; and even they did not go as his disciples. When he went so far with his heterodoxy, the spiritually-minded people would not stand it. They wanted him to resign, or have him dismissed. He would not resign, and no one wished to move for his dismissal. The result was, one-half of the Church withdrew and formed another Church. After a while those who had remained with Ravlin became convinced he was not worthy of confidence, and moved for his dismissal. They did not in any way accept his teachings; they publicly acknowledged their error, and invited the seceded body back. The two that I know left at the time that Ravlin did, did not follow him, but became Swedenborgians.

"(2) I know nothing of him practically since he left here. I understand first he became a Unitarian, soon after a Spiritualist; and so far as the people know here, he never was a Swedenborgian, but is at present a State lecturer among the Spiritualists. It is said he sometimes is in this city, but avoids former acquaintances and looks seedy.

"(3) Swedenborgianism has no standing in this com-

munity. In the city directory there is no mention. The harm done by Ravlin to the Church and the cause of Christ is great! I am constantly meeting with its effects. But the harm done was not by his disciples; but the confidence destroyed appears. Among all people I meet in business and Church work his name is a byword.

“Sincerely yours, T. S. YOUNG,
“Pastor First Baptist Church.”

Having some knowledge of the affairs at San Jose, Cal., we wrote and received the above reply. And the reader can compare B. F. Barrett’s boasted success with the facts that appear later; and this same N. F. Ravlin has for years been lecturing among the Spiritualists on the “Failure of Christianity,” so the papers report. We know of his lecturing for some weeks among the Spiritualists in Minneapolis during the last year.

So the reader can see how it goes. (1) Ravlin becomes a convert to Barrett’s plan of “seducing” the Churches secretly; and (2) he brings disaster on the Church; (3) he falls down from an evangelical pulpit, and goes about a “seedy”-looking lecturer for Spiritualists. How true the Word of God, “The way of the transgressor is hard!” Let others take warning how they play the part of Judas by betrayal of our common Lord’s cause, as some have done, and are “deceiving and being deceived.”

Before closing this chapter, we give a few out of the many testimonies to be seen in a work published by B. F. Barrett, wherein he records the letters received from some of his victim converts extending through ten years. It is a strange fact that any could be found to believe, without seeing, that so-called ministers of Christ in all the Churches as recorded by Barrett, acknowledge that they have fallen in with his shameless policy to deceive the people, rob the Churches, and betray the Lord and Savior who bought them and called them as ministers. This is

unquestionably the most disgraceful record known in the Church since the "Dark Ages." His book has 318 pages, and is entitled

"A CLOUD OF WITNESSES."

The names and localities are withheld, so as not to allow them to be detected by the Churches, lest those hypocritical deceivers be brought to justice. Out of the many we will quote a few, and generally only in part for want of space, and from the different denominations; and we will take them in alphabetical order. We blush with shame, and feel it a lasting disgrace on the Christian ministry, when we read this book, and find on page 234: "If only a moderate fraction of this testimony were given, it would swell the present volume to a size greatly beyond the dimensions contemplated." Alas, alas! tell it not in Gath, publish it not in the streets of Askelon! And yet it must be told, and those hypocritical ministers should be ferreted out, and brought to confession and reformation, or expelled from the places they so unworthily occupy. God pity the Churches they deceive, rob, and disgrace!

BAPTIST MINISTERS.

"MY DEAR BROTHER BARRETT,—I have read your excellent work, 'The Bible and the Creed,' and I heartily indorse every word of it. The advice you give to ministerial converts I regard the very best that can be given; for I have followed it for a number of years with most happy results. As to the cry, 'Deception, want of honesty,' etc., I take no account of it whatever. To the man who charges me with deceiving the people by preaching as I do, I reply, that I thank the Lord for the privilege of deceiving men. As you are aware, I am the pastor of a large and flourishing Church. I know of a certainty, if I had come out a few years ago as a convert to Swedenborgianism, my usefulness would have come to an end in a day.

"———."

Another writes:

"DEAR BROTHER BARRETT,—I resigned my charge at ———; took good credentials. This Church is more willing to accept 'progressive thoughts' than the one where I resigned. I thank you for the books sent me. I have carefully read them. I am heartily tired of party spirit, creeds, and sectarian ruts. We Baptists are too narrow. I have subscribed for your periodicals, *Messenger*, and magazines, etc. ———."

Another Baptist writes:

"DEAR BROTHER BARRETT,—I have read your 'Bible and Creed,' and you can not imagine how much I have relished its contents." (The above sounds like a willful lie. How can any candid man like that kind of rot?) "You have hit my case exactly. I have been a firm believer in the heavenly doctrines of the New Jerusalem for ten or twelve years, and in the ministry for forty years. But I have injured my usefulness by assailing the still existing creed from the pulpit, so that occasionally I find churches and pulpits closed against me. Had I taken the course you recommend in your 'Bible and Creed,' it might have been different, etc. ———."

A Baptist educator says:

"DEAR BROTHER BARRETT,—Many thanks for your timely and excellent work, 'Doctrines of the New Church.' I think it is just the book needed in our colleges and seminaries. Inclosed find five dollars to help along; and if you need more just say so, and it will be forthcoming. God bless you in your great work!" (Heaven, pity that college!) "———."

Another writes:

"DEAR BROTHER BARRETT,—About one year ago I was pastor of the Baptist Church in ———, and I received Dr. John Ellis's work explaining the doctrine of the New Church. And I wish to be led further: Will you take my hand?" (This is insanity.) "Please let me know of

some periodical that will keep me posted up in regard to the general work of the Church. I have been a minister for twelve years. Hoping to hear from you soon,

"I am yours, _____."

And another:

"DEAR BROTHER BARRETT,—The advice you have given me is timely, for I have been at a loss what course to take. Accept my thanks for your kind words, wise counsel, and books. My discourses hereafter shall be treated from the New Church standpoint. _____."

Another one writes:

"BROTHER BARRETT,—I have examined your excellent work, entitled 'Heaven Revealed,' with interest and delight. As a popular presentation of Swedenborg I know nothing to equal it. And I predict your book will have a very large sale and wide sphere of permanent usefulness. _____."

Another heard from:

"DEAR BROTHER,—Thanks for yours of 6th inst. I closed a six years' pastorate of the Baptist Church in _____ one year ago, having become interested in the New Church doctrines about two years ago. Have since then preached in schoolhouses and firesides, where most of my preaching is done. They are variously received. I hope some day, not distant, we shall be able to organize a New Church society here. Sometimes I feel a little lonely in my work. _____."

CONGREGATIONAL, MINISTERS.

"DEAR SIR,—In your admirable work, 'The Golden City,' I find Swedenborg's elaborations elaborated. For a long time I have had a dream of something. In the books you have sent me they afford me facilities for seeing things clearer than before. I can not say I accept all you see; perhaps it is because I do not see them. But in some things you help me more than any other interpreter I have met. In Wilkinson, I get lost; Henry James troubles me

by the incessant struggle seen in every sentence, which he himself does not comprehend. But your 'Golden City' and 'True Catholicism' help me on many things in Swedenborg's world. —————."

Another writes:

"DEAR BROTHER,—I may state I am a Congregational minister in Australia. . . . With gratitude for the light received from your books, I wait to get a grasp of your position relating to the Divine Trinity, future life, New Dispensation, New views of hell. Notwithstanding difficulties I mentioned to you in the beginning of my letter, you have my best wishes for your usefulness, etc.

—————"

I should have said at the beginning of these indorsements of Mr. Barrett's course and "Swedenborgianism," that the reader will doubtless find it necessary to "read between the lines" in these statements to recognize their full significance.

Another Congregational minister says:

"DEAR BROTHER BARRETT,—Like everything you write, your 'True Catholicism' is full of genuine Christianity. I am glad you got the testimony of that seer, Emanuel Swedenborg; yet doubtless he needs an interpreter.

—————"

Another Congregational minister sends this letter:

"DEAR BROTHER,—I have been decidedly helped by reading 'The New Christianity.' I have been a student of Swedenborg for years. There is much in his book I do not understand, and some things I do not believe. But many things I accept and teach in my public ministrations. At other times, where I have reason to believe prejudice would prevent their reception or be obnoxious if the name of Swedenborg was coupled with it, I omit the name. I know of no richer source of preparation than may be found in half an hour with Swedenborg before going to prayer-

meeting. I advise all the world to read them as fast and as far as they can. Your papers and books I regard as the most helpful enterprise with which I am acquainted.

“_____.”

Another Congregational minister writes:

“DEAR BROTHER,—Yours of 25th received with books. They are being read more than ever before. I find what I do in this line must be done quietly, lest it rouse antagonism in the Church. Some of these are active workers in the Sabbath-school, etc. And if it were known generally that they were studying New Church doctrines, and receiving them, it would hinder their usefulness in their present field of labor. My advice to them is, just stay where you are, and communicate the light you have received. And in following that plan, I think I accomplish more good than if I were preaching to a regularly-organized New Church society. Fraternally yours,

“_____.”

EPISCOPAL MINISTERS.

“TO MY BISHOP,—A word about my views would seem in order. I object for them to be called ‘Swedenborgianism’ or any other ‘ism;’ but claim that they are the truth of Scripture. I gave pledge at the most solemn moment of my life when I was ordained priest, saying, ‘I am persuaded that the Holy Scriptures contain doctrines sufficient and required for salvation.’ That obligation is next to my baptismal covenant, and weighs upon my conscience. It leaves me no alternative but to remain in the position I hold—as a priest—in the Church. Accordingly, I decline the responsibility of abandoning my official position until I am called to do so by the same voice that called me first. Let those take the responsibility on them before God, to pronounce upon my views that I hold, inconsistent with my position as a minister: God helping me, I will not.”

Another shows fight:

“MY DEAR BROTHER BARRETT,—I thank you sincerely for your ‘Friendly Suggestions to Ministers.’ I am par-

ticularly at one with you in regretting the founding of a new sect. Believing 'Swedenborgianism' is on a higher plane than old Churches, therefore it need not clash with them. I am trying to teach what I believe to be true without leaving the Church of England. If they are dissatisfied with me, it is for them to take me to task. My Bishop seems to avoid carefully any subject that leads to controversy; so I have gone on without any difficulty. I sincerely thank you for your 'Friendly Suggestions to Ministers.'

Another writes:

"MY DEAR SIR,—Your Swedenborg Library is excellent. It makes me supremely happy to have my people become deeply interested in the doctrines of the New Church. And I answer their innumerable questions. . . . I accept your suggestions as to the course to pursue. I find two more of my little congregation willing to accept these revelations. I seem to profit a great deal by your suggestions, and am glad you have not withheld them. I will speak to those who are ready to study Swedenborg in private."

Another writes:

"SIR,—I am a presbyter in the Protestant Episcopal Church of thirty years' standing. I have been reading the New Church writings for five years; but having been here but a short time, it would not do to tell my people that I am teaching the doctrines of Emanuel Swedenborg. . . . But I can teach the truth so they will accept it. I do not find any one uneasy as to my teachings, but all seem impressed by my work on the Lord's-day. I take the *New Magazine*, and have done so for four years past. Having distributed a large number of tracts, and secured the 'Gift books' for nearly forty clergymen and laymen, having bought and distributed with profit some of your works, next week I shall, if possible, have more 'Gift books' to distribute among the 'Christians'" (Disciple Church). "The pastor has promised to take them and read them, etc."

Another writes thus:

"DEAR BROTHER BARRETT,—Yours of 29th received. I have read 'The Question Answered' with unflagging interest. Your kindness in sending me reading matter is highly appreciated. Swedenborg formulated my expressed and long-suppressed fancies, dreams, and thoughts. He sets forth much that I believe and others believe secretly. Your counsel is sound. I shall move cautiously. Necessity counsels caution. What help you give me, you extend to the New Church emphatically. —————."

Yet one more:

"DEAR SIR,—I have now finished reading your 'Letters on the Divine Trinity,' and can not withstand the impulse of expressing to you my great delight with the work. It certainly is clear, forcible, and an eminently rational explanation of the doctrine, and as an explanation of Swedenborg's views is incomparably superior to his own expressions of them. —————."

This letter to B. F. Barrett, if this writer states it correctly, shows Mr. Barrett alone has produced a better statement on "The Divine Trinity" than Swedenborg, with all his professions of inspiration.

Just in this connection we present the following from the president of the Connecticut New Church Association, as the New Church people are constantly in difficulty to find "where they are at." On the question, Who is the best representative of Swedenborgianism—Swedenborg, or some of his disciples? hear this man, who says:

"I am convinced by numerous letters received from various clergymen to whom Madley's 'Science of Correspondences' has been sent, it is performing a great use. I know some New Churchmen do not approve of sending collateral works; they think the works of Swedenborg should be sent instead. But I have letters from clergymen who say they can not make out head or tail as they have

tried to read Swedenborg; but he needs an interpreter, as they can not make out what he says. Letters of that kind upset the theory of some of our friends. People generally, in my judgment, have to be fed the New Church doctrines before reading Swedenborg. And I am more and more convinced that the New Church Association is doing an essential work preliminary to people taking hold of Swedenborg's works hereafter.

Fraternally yours,

“———, President.”

METHODIST MINISTERS.

Alas! if these had read “Wesley’s Journal,” they would never thus have disgraced the Methodist name, as they would have discovered what ailed Swedenborg.

“B. F. BARRETT: *Dear Sir*,—I believe Emanuel Swedenborg was a seer of the highest order. There is not a shred of the old theology left in me. The end of the world has come to me. The Old Dispensation is consummated. The Lord comes now. The New age has begun. The New Jerusalem descends. My soul is looking to the east, and rejoicing in the morning, though the twilight lingers. But the spiritual sun rises on this bewildered world. I still belong to the Methodist Episcopal Church. I feel it best to remain with them for the present. The time for the old hulls to drop off has not come yet. And I do n’t think it best to pull them off. And after all there is a better chance to work within than without. I still preach occasionally, sometimes in the Congregational, sometimes in the Methodist Church, and sometimes outside, when there is an opening. Of course, I do not preach the old theology, which I do not believe, etc. ———.”

Another writes to Barrett:

“DEAR BROTHER BARRETT,—Find inclosed \$——, for which send Dr. Holcomb’s ‘Letters on Spiritual Subjects.’ I am satisfied, and fully embrace the doctrines of the New Church on the Trinity, Atonement, the Resurrection, and Future Life. I am still a member of the ——— Conference

of the Methodist Episcopal Church. I have lived and labored beyond my threescore years, and regret I did not make an earlier acquaintance with Swedenborg. I believe him to be one of the world's greatest men.

“_____.”

Another writes :

“DEAR BROTHER BARRETT,—Inclosed find \$——, for which send me the ‘Science of Correspondences,’ ‘Skepticism and Revelation,’ also ‘The Question Answered,’ ‘The Man and His Mission.’ I have become deeply interested in your ‘True Catholicism,’ ‘The Golden City,’ etc. Of late I have given ‘Heaven and Hell’ quite a close study. It is a wonderful book. I have had Swedenborg’s writings for years in my library, but have not read them for two reasons: (1) Prejudice; (2) The peculiar style.

“_____.”

Another writes from Georgia :

“BROTHER BARRETT,—Inclosed find \$——, post-office order, for the new edition of Swedenborg’s Library. Send them to Mr. _____; he is a pretty good New Churchman for an old Methodist. I find a good number of people who like the books, and are desirous of knowing more about Swedenborg. As I grow older, my love for the blessed doctrines of the New Church grows stronger.

“_____.”

Another writes from Texas :

“DEAR BROTHER BARRETT,—I have read your books on the ‘New Dispensation,’ ‘Future Life,’ ‘New Views of Hell,’ with great satisfaction. They seem to popularize Swedenborg’s writings. Several of those works I have read. I am a pastor of a Methodist Church, and preach the truth, as I understand the New Dispensation, on all suitable occasions.

_____.”

And yet another, a Doctor of Divinity, writes :

“SIR,—I received your book, ‘Heaven Revealed.’ I think it is well calculated to do much good, by giving its readers more exalted and rational views of the heavenly

state than those ordinarily entertained. I trust it may have an extensive sale; and that its tendency may wean many from the evil and selfish kind of life which characterize so largely even professing religious people.

"Yours in the Divine Lord, _____."

Still another writes:

"DEAR BROTHER BARRETT,—For several years I have been reading the New Church writings, and continue to read them. And I try to present the principles therein contained both publicly and privately. But as I do not believe the truth depends for its efficiency upon the human channel through which it comes to us, and as it would probably drive away some if I were to mention Swedenborg as authority, I do not do so. I would advise every minister who wishes to lead his people, and not drive them, to read up the New things which are the life of modern theology.

"Wishing you abundant success in your enterprise, I am yours, _____."

PRESBYTERIAN MINISTERS.

"MY DEAR FRIEND,—I have been a Presbyterian minister for twenty-five years; but recently, through a friend, Mr. _____, was induced for the first time to read Swedenborg's writings, and the 'Expositions of Swedenborgianism,' prepared by Rev. B. F. Barrett, Dr. Ellis, and others. The books I have read I have given to others. Will you be kind enough to make up a package of books, such as you are authorized to donate, and send them by express?" (This was done, and the same minister acknowledges their receipt.) "The books you sent me in the largeness of your heart came. I find now that I have lived in error and preached error. The New Church doctrine is the most satisfactory. I count it one of the greatest misfortunes of my life not to have known Rev. B. F. Barrett before! I am passing the books, and am trying to induce as many as I can to study them. Fraternaly yours,

"_____."

Another writes :

"DEAR BROTHER BARRETT,—I crave a little of your advice and sympathy ; I need enlightenment. For several years I have been preaching the truth as I have found it in the writings of Emanuel Swedenborg. I am a pastor of a Presbyterian Church, and have never found any difficulty in preaching the New doctrine. I have preached for twenty-five years in the Presbyterian Church. I was educated by the Church, and at times feel the meanness and ingratitude I find myself in. Should I now decry against my mother ? Would it be better for me to go on, as I have done in the past, or withdraw at once ? Another question : My family must be fed, clothed, children educated. If I give up my position, income must cease, etc." Immediately Mr. Barrett sends his prescription, or "Friendly Suggestions to Ministers." This is the panacea, as he writes Barrett as follows : "SIR,—Your advice suits my feelings better than anything that could have been given. I could think of nothing that would give me more pain than to cut loose from the mother that educated me, and to whom I owe my standing. . . . I find no trouble with my people, but occasionally strangers come in and 'smell heresy.'"

"—— ———."

Another writes thus :

"DEAR SIR,—A small book entitled, 'Progressive Thoughts on Great Subjects,' has fallen in my hands, and has almost fascinated me. Its teachings, I suppose, may be found in the writings of Swedenborg. I am exceedingly anxious to give his writings, and those of his kindred authors, a thorough examination. But I am unable to purchase them at present. If you can furnish me the 'Swedenborgian Library' at a low rate, and on easy terms, I will try and buy it. Sincerely yours, —— ———."

And yet another :

"SIR,—I am a Presbyterian elder ; have been a reader of the New Church doctrines for many years. And my views now accord with Brother Barrett's, although I am still in connection with the Presbyterian Church. I

take great pleasure in disseminating the New Church views. Within the past two years I have purchased not less than one hundred dollars' worth of books that disseminate the New Church doctrines, and the reading has not been without its influence. ————."

DISCIPLES (CAMPBELLITE) CHURCH.

"DEAR SIR,—I am a regular minister in the Old Church, among the people calling themselves 'Christians,' popularly known as 'Campbellites.' I have been a hearty receiver of the New Church doctrines for seven or eight years; but the preachers think me astray who know whither I am drifting. Sometimes in some places I have openly acknowledged my use of the New Church literature and doctrines; but at other times and places I do not. These experiments have fully convinced me thoroughly that the time has not come openly to acknowledge and advocate the New Church doctrines. What to do is a matter of serious thought. Have you any suggestions? I am all alone. Sometimes I feel lonely in my isolation, and hungry for advice and sympathy. . . . As to my personal attitude towards the New Church, I think I can be a better and more useful man by remaining in my present ecclesiastical relation. I shall be more prudently cautious than ever, not to forfeit my standing among my brethren.

"Yours in the Lord, ————."

Another of the same:

"SIR,—Your book received, and have not had time carefully to examine it; but so far as I have gone, it has helped me to an understanding of Swedenborg's position. In many things I do not comprehend him, or I can not agree with him. Your 'expositions' have made me see more clearly, and I admire your methods.

"Sincerely yours, ————."

One more Campbellite:

"DEAR SIR,—I have just completed the twelfth volume of 'Swedenborg Library.' My whole soul goes out for an

entire new spiritual life. I want all the volumes of the 'Swedenborg Library.' What can you do to help me towards getting it? . . . From the hasty glance I have found time to give your book, it seems powerfully suggestive; many will read it with profit, I among them.

“———.”

EVANGELICAL GERMAN CHURCH.

“SIR,—I am a minister in the Evangelical German Church. In principle, I am a New Churchman, and endeavoring to teach the heavenly doctrines of the New Church. As a few months ago a tract fell in my hands, entitled 'A Brief Exposition of the New Testament Doctrines,' of which you are the honored author, the tract pleased me so well that I at once resolved to translate it into German, and have it published for general distribution among my people. This has been done, and is now in the hands of many Germans, and no doubt fulfills its mission.

———.”

UNITED BRETHREN CHURCH.

“DEAR SIR,—I am a preacher in the United Brethren Church, and have been transferred to —— Conference. I first became acquainted with the New Church doctrine about one year ago. . . . I want the whole Swedenborg Library, and your works also. I feel that there is a good field for the spread of the New Church doctrines in this direction. If you or others will help to send books, I will take pleasure in commending them to our town library, etc.

———.”

AN INDEPENDENT MINISTER.

“DEAR SIR,—“I have just read your 'Bible and Creed.' The Churches all seem to think that they who unite with them, belong to them as their property, and that it is dishonest and wrong for a minister to preach any doctrine that is not in harmony with their creed. But who can afford to stand on matters of Church etiquette, or pay attention to any Sanhedrin, Synod, or Conference?

“Yours truly, ———.”

Another Independent:

"DEAR BROTHER BARRETT,—Inclosed find post-office order for books. Our books are being read more widely than ever before. But it requires time to have the seed to germinate. I find, however, what I do in this line must be done quietly. Our readers are found in all denominations. Some are active Sunday-school teachers, workers, etc., and if it was known, it would hinder their usefulness. My advice to all such is, stay where you are, and communicate the light you have to others. —————."

After glancing over such a list of hypocritical poltroons, how refreshing to recall some clean-hearted man, with convictions that control him under every emergency, like Daniel or Paul! Think of Louis Kossuth, the noble Christian patriot, when offered Mahometan protection and promotion against Austria if he would abjure his faith and become Mahometan! Raising himself to his full length, he hurled back these immortal words: "When asked to abjure the faith of my forefathers, through terror of the executioner, welcome rather the gibbet and the block, and cursed be the tongue which should dare make me a proposition so infamous."

What a contrast, taken from Dr. Ellis's "Skepticism and Revelation," which recommends another course! (Pages 15, 20, 105): "An Arab could not quarrel with Swedenborgianism: it is so purely Christian that the most evangelical Church of the extremest type can find no fault with it. It is able to concede to the boldest materialist, to the acutest critic, to the ardent evolutionist, to the dogmatic paleontologist, to the abstruse metaphysician, everything they have claimed to have proved, while it holds to the absolute truthfulness of every word of the Holy Scriptures. And if the Spiritualists will read the writings of Swedenborg, they will find a science that underlies Spirit-

ualism, written long before its phenomena commenced. No other writings since the days of the apostles so exalt our Lord Jesus Christ, or reverence the Scriptures and the sacraments of baptism and the Holy Supper."

ANYTHING TO MAKE PERVERTS.

This reminds us of a Western politician who, going along, caught a young 'coon, and carried it with him. Meeting three boys, he said to them, "Now, boys, the one whose politics suits me shall have this 'coon." They all were in for the 'coon, of course. One spoke up boldly: "I am a Democrat, Stephen A. Douglas was a Democrat, my father is a Democrat, so am I." The other said: "I am a Republican, Abraham Lincoln was a Republican, my father is a Republican, and so am I." The third little fellow dared not speak, as there seemed no chance for him when pressed for an answer. Taking his finger from his mouth, he said, "I am anything for that 'coon."

Such seems to be the practice of Swedenborgianism, as seen above; it is anything for the "'coon." Spiritualism seemed to have the management of the founder, and the fruit of the system is only evil continually. On the other hand, as a religious system, according to the Bible, it is "*TEKEL*."

